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"Good for the Land"

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FROM COVER TO COVER

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READERS WRITE

Extension Needed

One of the best articles in ZIONS HERALD during recent months is that by the Rev. Margaret Henricksen, "Regarding Rural Status." (June 18th, 1952, page 3.) Her keen satire on the evident patronizing of the country church in Methodism in the Discipline is timely. She writes brilliantly, and without apology devotes her abilities to those rural parishes in Northern Maine. She stirs some deep places in my memory and sentiments.

When we know that three-fourths of all our 40,000 Methodist churches in this country are "rural," and that from these churches have come a disproportionate number of our leaders, both clerical and lay, it is high time to turn our attention and our help to the vast country regions of our land. With great cogency, Mrs. Henricksen points out the advantages of the small and often humble rural church, over the big and highly organized parish in the city.

The writer of these few words well knows these comparisons. I began my career as a Methodist in the village church of Richmond, Pa., which in all its history of more than 125 years never had more than one hundred members, and its pastors were generally young or humble men. But that church exercised a vast influence in all that region. Its members were devoted, sacrificial and consistent. I recall it as an example of Methodism at its best.

Out of that church came seven Methodist preachers. Among these were Dr. Ezra Correll, Methodism's first missionary to Japan, and Dr. N. R. Merrill, long time pastor of our "White Church," St. Augustine, Florida, and then pastor at Long Beach, Cal. From here also came one judge, several lawyers, doctors and teachers, not to mention many of the finest citizens of that beautiful farming region.

While I write this, I also think of the long debate on the rebuilding of our Riverdale Church in Gloucester. Why should we Methodists hesitate on this project? Riverdale Church, as I know it, has had a commendable history. It has its own community, and is the leading, if not the only Protestant church of that section. Two things are needed for Riverdale in this emergency: a capable, consecrated younger pastor to stay there and build the church and lead the people, and a Methodism backing up the efforts of that people — a vision that sees a missionary field near home.

I recall my seventeen years as superintendent of the Boston Missionary and Church Extension Society when eight new churches were started and nurtured on the Boston-Lynn Districts. Among these were Belmont, Calvary (Arlington) and Milton. A classic illustration is Atlantic, where the Rev. G. Vaughan Shedd, backed by the Society, stayed on and built the beautiful church which is now there.

Longer pastorates by trained and devoted leaders in these days would give us a stronger Methodism in city and in country, and contribute much more to the Kingdom of God.

(Rev.) AZARIAH F. REIMER,
Brookline, Mass.

Conflict With Democracy?

There has been controversy as to whether adherence to the Roman Church interferes with proper American citizenship. The latter requires belief in the Constitution of the United States, which writing provides for freedom of worship. Inherent in this freedom is the right to choose one's own b[illegible] in the supernatural.

The Roman catechism says, "Outsid[illegible] the (Roman) Church there is no salvati[illegible] Thus, all Protestants, Jews and so forth[illegible] heretics, unworthy of life hereafter, and [illegible]nied it.

It follows, then, that the Protestant is [illegible]neath the Roman Catholic in earthly [illegible] heavenly value, and his choice of relig[illegible] guaranteed by the Constitution is wit[illegible] value. Quickly, it follows that remova[illegible] the freedom of religion from the Cons[illegible]tion of the United States would not be v[illegible]tion to the Roman Church, provided [illegible] it fell into the steps of Spain, and de[illegible] the right of "heretics" to openly wors[illegible] For, in this manner, would the Roman C[illegible]olic, as did the Inquisition, bring chance[illegible] salvation to the Non-Catholic, even at ph[illegible]cal hurt. Far better the latter, than harm[illegible] the soul.

These facts being true, then the Ro[illegible] Catholic regards the Constitution as chan[illegible]ably when he has the power, even thou[illegible] it disturb the rights of other Americans. [illegible] contend that this is not true Americanis[illegible]

HAROLD P. C. J. FLEET[illegible]
Somerville, M[illegible]

Summer At Camp Aldersga[illegible]

The 1952 summer program at Camp [illegible]dersgate, North Scituate, R. I., is in progre[illegible] It opened with the Methodist student confe[illegible]ence from June 20th-22nd, and the first se[illegible]ior high school institute was held from Ju[illegible] 29th to July 5th. The second institute, n[illegible] in session, is led by the Rev. Willard M[illegible] Laughlin of Manchester, Conn.

The Christian Adventure camps for juni[illegible] high boys and girls will be open this mon[illegible] in three sessions: July 13-19, July 20-26, an[illegible] July 27-August 2. They are open to boys an[illegible] girls of ages 12-14.

August activities will feature the Woman[illegible] Society weekend from August 8th-10th, wit[illegible] Mrs. Harry H. Chase as dean. The youn[illegible] adult retreat will be held during the wee[illegible] of August 10th-17th, and will be open t[illegible] young adults, with or without their familie[illegible]

The church school worker's conference wi[illegible] be held in September, on the 12th and 13th[illegible] The summer program will conclude with th[illegible] annual laymen's rally on Saturday, Septembe[illegible] 20th, under the direction of Mr. Robert Ham[illegible]mond of Attleboro, Mass.

Correction

On Page 14 of our issue of April 9, 1952 we ran an article on the International Soci[illegible]y on Standards, in which we stated that it ha[illegible] been organized by philosophers "headed by Dr. Brightman and Dr. Andre Lalande. . . ." This should have read, "headed by Dr. Christian P. Richard," instead of Dr. Brightman. Dr. Richard, one of the original organizers of the group, is now its executive secretary.

My Father's House

DONNA BOWEN

HAT AFTERNOON WAS hot and sunny, and Emile never knew if it was his feet liking the feel of warm cobblestones or something in himself that made restless and chose his path for him, like birds. He just passing through the market at noon, and thought e boys jostling at table back at the orphanage.

e imagined the familiar jumble of voices, speaking y tongues, mixing words of his own Arabic with Heb- English, and the foreign phrases remembered from hood. He thought, "I should be hungry," and in- there was a tight fist in his stomach, but he thought s more like anger than appetite. None of them be- ed to him, no one belonged to him now. After din- the boys would make groups together in the leisure , around the court, but he would stand silently and e because he did not belong there. He had a home is own to which he had clung bitterly in memory ugh all the brief and troubling stays since. He felt he was not with the other boys at lunch. Better to ere, where there is no one to see your aloneness, no to ask questions that are no one's business but your , or to wonder at the silver cross around your neck. e he need not trouble himself to be Arab and Chris- and Israeli all at once, but just be himself, with the sky and the heat and his feet carrying him along.

EVERTHELESS, HIS TOUR had made his tongue dry in his mouth. There was a citrus grove, he re- nbered, along this road, where one could catch a cer- bough, swing over the fence, and refresh oneself with ts. He was turning this thought in his mind when a e interesting prospect appeared at the turn of the road smaller boy weaving from side to side, trying to gle two oranges in his hands.

mile stepped smoothly into the shadows of leaves at road's edge and waited until the other was abreast. n, "Shalom!" he shouted suddenly, in Hebrew, at top of his voice, so that the startled boy dropped one nge, which went rolling along the dirt of the road. ile knelt and recovered it.

Whose oranges are these?" he asked sternly, weigh- the one in his hand, as in threat. The Jewish boy t his eyes carefully on the ground, but answered readi- nough, "Mine."

mile smelled the one he had seized, rubbed its skin, ned to examine it. He had determined to have some as well as to gain the orange. "These are from the ve down the road, — my father's grove," he lied with den inspiration, and drew himself up with Arabic le. The younger boy shook his head. "No," but his s were still on the ground. Emile drew back and ked closely for the signs of fear, but he could tell noth-

I'll share with you," the strange boy said, finally. Emile ked around him in a circle, puzzled, then, contempt- sly, tossed the orange in the mud of the irrigation ditch, to test him. "There's your orange," he said, for no other reason than his restlessness and to amuse himself. "Now give me mine," he said, and looked at the remaining orange in the boy's hands.

The boy seemed to consider very seriously. Doubt clouded his forehead, the long childish eyelashes flickered on his cheeks. Then, as if making a great effort, he tossed the second orange into the ditch after its mate His half-scared voice said, "There's yours."

HE LOOKED UP FOR the first time, and it was such a childish, watchful look that Emile could not keep back a smile at it, and at the trick that had been played on him. They stood watching the oranges bob along in the muddy water, and the smile grew on Emile's face and turned into gales of laughter, so that he sat down by the roadside. Soon the strange boy was laughing, too, because that sort of thing is catching between boys.

"I was only playing," Emile explained, half-ashamed, "to see what you would do. I have oranges, all I need, any time," he boasted softly, suddenly wanting this boy to respect him, to admire him. "Come," he said, "let us go to the fruit grove and I will give you some of mine." And he led the way to the grove he remembered along that road. Soon they were talking freely and laughing together. It was Emile Maroon's best day since his return to Jaffa. . . .

That night the boys at the orphanage did not seem so terrible to Emile. He had a secret — a real friend — whom he could go out and meet after dinner at night — who would even come half-way to meet him. What is more, the other boys knew he had a secret, because he had been gone all day and had come back flushed and happy, as they had never seen him. He no longer felt jealous that the others, who had been there longer, were friends among themselves. Just before he went to sleep, hearing the gay whispers of the boys around him, he found himself repeating the name of his new friend, over and over, as if to be sure to remember: "Shama — Shama — Shama Yomtov." And with this thought, he felt his whole body relax deliciously into sleep.

A FEW DAYS LATER, Emile had a half-free day, and they had planned to picnic together in his "father's" grove. He had looked forward to it excitedly, and now, as he saw his friend's hand flung up in greeting and heard the gay "Salaam," his heart gladdened. Shama had come to Israel with his family from the Arab land called Yemen, so they could even speak together in Arabic. But later, when they were sitting in the shaded fruit grove, Emile's gaity was shadowed by a feeling of shame. Why had he boasted of his wealth and his father's fruit grove? Any day Shama might discover he really lived at the orphanage and had no one and nothing. Now he had to continue to lie to his friend, to whom he would have liked to open his heart. Even now he gave his friend stolen

oranges under the guise of ownership. He tried to hide his mood, but Shama soon questioned him. "My friend," Emile said seriously, and put his hand upon the other's knee. "I have feelings of shame for having deceived you, — you who have never injured me, and with whom I would like to be friends." He looked away into the distance and said determinedly, "I lied to you about my family's fruit grove. I have no fruit to share with you. I have no fruit groves, and no family. I only wished to make myself important before you."

Shama looked away, too, embarrassed at his friend's words. "What difference?" he said quickly, as if annoyed. He wanted to say that friendship had nothing to do with ownership.

"Oh, great difference," Emile insisted hotly. He pointed to the cross glistening around his neck. "We — my family — were Christians — Malakites — we are not to lie lightly, or be proud of what we have not." It was the first time he had spoken of his religion since being with his parents. Among the Moslem boys he had been silent, and with the English minister at school, too, he had been silent, feeling a foreigner among foreigners. A great relief broke through him, and telling the truth about himself seemed so simple that he wondered why he had ever been afraid to speak. His face lighted up proudly, "Now that there is no deceit between us, I can show you something really ours and really to be proud of!" His handsome Arabic face was radiant. "I can show you my father's house, where I lived many years with my family before the war. Come." He sprang up and offered his hand to his friend to pull him also to his feet.

As they raced the streets, finding the way to his old neighborhood, Emile grew more and more excited. He had not been back, once, to see his old house. After his parents' death, he had been sent to this town to be placed in the orphanage. He had not wanted to go back. And now he was eager as he never imagined he would be.

At last they stood opposite the small sturdy house. Shaded by a tree, it looked very cool and peaceful under the hot skies. While Emile gazed happily, Shama asked softly, "Which one?" and Emile pointed so as to make him see. "Are you sure?" Shama said, after a while. "You must have been very little when you lived here."

"I can never forget," Emile answered fiercely. "It was here we sat that evening, in the room whose windows are green-curtained, and heard the voice over the radio, warning us of the coming battle, and heard our chieftains telling us to flee and promising that we could return safely and victoriously. And then we were packing our belongings and running, running in much confusion, because here the armies were to meet. And on to the desert, to live in camps, like dogs, and then to run again from fire and destruction, and to lose sight of my family in the terror and never see them again. Never to see t again," he repeated softly, and the tears stood in his He brushed them aside, angrily. "Here we were hap he explained, and a brave smile appeared.

He turned to his friend to see if he understood beauty of the home, but Shama's small face was colo and stricken. "What is it?" Emile asked anxiously. " you sick?"

"No — no," he answered nervously, "It is just that y story reminds me of times in our family before we c here."

"Ah, my friend, I know," Emile said feelingly. spoke unthinkingly. I have heard the tales of the Jew boys of those cruel, far-off places. At first how they ha us here." Regret sorrowed his face. He straighte hopefully, "But that is all over now, you see," he s kindly. "No one here is desirous to hurt anyone, or take their homes from them."

Shama winced as if struck. "I — I know," he falter "I must go now," he added awkwardly, and before Em could follow he had run crazily through the streets and hidden hi self from view.

Emile stood, stupefied, watchi the corner where he had disappear He could not know that the ho he had showed Shama was the ve one Shama, himself, now call home, that the green curtains of t windows were the same on Shama's mother drew close eve night, shutting them in peaceful protected.

For many days, Shama did n meet Emile at the usual place, b spent his time miserably avoidi their ordinary haunts. At last h unhappiness was so noticeable th his father drew him aside to questio him. "You know I do not mean t interfere, Shama, but can you not tell me what is so troub ing you? Perhaps something can be done. Now?" An with the last word, his voice took on that firmness th Shama had come to depend on, for strength and kindnes

So he told his father everything, standing before hi between his knees and meeting his eyes, although h would much rather have burst into tears and buried hi head in his father's lap. After he was done, his fathe soberly took out his pipe and tapped it. "Shama," he be gan, "do you remember, in the bad days in the othe country, where we could not lift our eyes in the streets and where we had to step to the gutter when others wer passing, how sometimes I would come home and fin you hiding there because someone had been unkind t you or hurt you, and how you were afraid to go abou in the streets?"

Shama nodded. "And do you remember what I said to you then?" his father continued.

"Why, you said to be manful, in every way that was

(Continued on Page 20)

"Men are too often busy building a wall around their own garden when what they need most to do is to make a path to the place where their neighbor is sitting."

* * * *

"Spires of the Spirit,"
by Frederick Brown Harris,
Abingdon-Cokesbury Press,
Nashville, Tenn.

Color Bar Problem In South Africa

JOHN A. STEAD

ADE THIS LAST trip (to Africa) primarily for usiness reasons, but evenings and weeks-ends were the busiest periods of each week; for I was kept ily occupied conducting Methodist services and ad- ing meetings. In every place we visited where there Methodists, we were given a most warm welcome. not over-emphasize the generous hospitality we were ded throughout South Africa and Southern Rhod-

Cape Town we were welcomed by several people, ding the Rev. J. W. Watson, chairman of the Cape n Methodist District, and by a great niece of Gen- Smuts who is a deaconess in the South African Meth- Church. In Johannesburg and Salisbury, receptions held after evening services so that Methodist lay le might meet us. Many of these folk originated the old country, and they are always anxious to Methodist travellers.

vas particularly struck by the warmth and friendli- of the services I both attended and conducted in the us African countries. In my view, some of the ches can give points to Methodist churches in Britain. way the choirs lead the singing in a true spirit of hip is one example of what I mean. This was especi- noticeable at the Johannesburg church of Dr. J. b, ex-president of the South African Methodist Con- nce. Dr. Webb's choir stresses the evangelical note, because the quality of the training is well above the age, there is no undue emotionalism in the singing.

N THINKING ABOUT Africa today, the dominant hought in most people's minds is the color question. at impressed me most in the Union and Southern desia was the fact that white and colored people wor- in separate churches. At Pietermaritzburg, where nducted an evening service, two colored men who e servants of a friend of mine asked if they might be wed to attend. I noticed they sat in what would other- have been an empty gallery, the rest of the congre- on occupying the body of the church. In Durban I e at a well-attended church for colored people, and attracted by the warmth and fervor of their singing. l do I remember on a previous visit five years ago g deeply impressed by hearing the Africans sing the d's Prayer, and once again I was impressed, and my tions stirred, as five or six hundred Zulus sang that e prayer.

enerally speaking, the collections were poor at the few rches I found where only Africans attend, but at some hodist churches in Western Nigeria where there is no r bar, Europeans and Africans worshipping together, arned that the collections were as high as 9 pounds a day. My general impression was that in the African rches of South Africa and Rhodesia the collections e in no way comparable with the generous giving of Africans in the non-color-bar Nigerian churches.

To tour over the greater part of Africa enables one to gain a sounder view of problems relating to the color question. Everywhere I went in the Union of South Africa, and to a lesser extent in Southern Rhodesia, I found a deep concern about the relationship between Africans and Europeans. The problem did not appear to be anthing like so acute in Kenya as in the Union, while in Nigeria there was, to my mind, an altogether freer atmosphere on the question.

ALTHOUGH THERE DID not appear to be any color bar problem in the part of Nigeria I visited, at least one Christian worker expressed to me disappointment regarding the anti-British feeling the Nigerian people are showing. In my view, the feeling is not anti-British in a personal sense; for I recall noticing the same kind of thing when I visited India and the West Indies. Rather the feeling is a symptom that develops in the adolescent period of a nation's growth. The Nigerians are beginning to express themselves, and are realizing that much of the control of their nation still lies in the hands of the British. They are feeling, rightly or wrongly, that they would prefer to have full responsibility for the control of their country, and not be subject to the control of Britain or any other outside power.

I found that the South African Methodist Church is doing a splendid work among the Zulu people. I was able to confirm the excellent reports I had been given about two Methodist hospitals, one of which is under the control of a doctor and his wife, who are Quakers. The other hospital is just being developed, and is in charge of a German doctor who spent eight years as a prisoner of war in Siberia.

Mr. Bowden and I both laid suitably inscribed foundation stones at one of the new churches. About one hundred Zulu Christians, the women wearing striking colored dresses, attended the ceremony, which took place in the open air on a Sunday morning. Never do I remember having to sit in the blazing sun without protection for so long a period. We had to speak through interpreters, but to me, and to others, it was a really moving service.

THE WORK AMONG the Europeans at the Central Methodist Church, Salisbury, Southern Rhodesia, struck me as being alive and healthy. The church has a vigorous youth club, and I quickly learned that the young people are gravely concerned about the problems associated with the color question.

The Rev. Frank J. Bedford, the Bible Society secretary for East Africa at Nairobi and one of our ministers, proved a Good Samaritan to me in more ways than one. Methodism has no church in Nairobi, owing to an arrangement made with the Presbyterians many years ago. This has caused much disappointment to Methodist families settling in the area. Mr. Bedford holds a Methodist fellowship in his own home at fairly regular intervals.

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Our British Cousins Are Worried

The British have been very much upset because of the failure of the United Nations command to consult with their military representatives on the recent bombing of the strategic power plants in North Korea. Winston Churchill tried — and without unanimous success — to calm the House of Commons, and while tempers are still very much in evidence, the real question concerning the British seems to be, "Who's running this war?"

The British are frank. They have received aid from this country, but by no means are they totally indebted to this country for their existence. The sacrifices of the British people are still beyond anything any of us in this nation have ever been forced to bear, and the ruin their little island suffered from the last war has left an awareness of the horrors of war which we cannot possibly understand. They do not want us to blunder into an all-out war with Russia, and they will use every possible means to avoid such a war. The failure of our containment policy, on the other hand, has made this nation's military leaders certain that they must change tactics, and that some sort of a war to end war must be brought about to stop further bloodshed and disaster in Korea. The alleged "truce talks" have gone on for more than a year, and have produced nothing but political and military frustration. In the meantime, our American casualties mount, and public opinion quite understandably demands something other than a "mu dling through" foreign policy.

The political conventions must have somethi more profound to offer than television lights and w parades for an hour such as this in our nation's h tory. Honest thought must be given to the forei policy platform, and to ways and means of effecti a leadership of peace. The Russians say we are w mongers: we must not only prove to the Russians th they are wrong, we must prove it to ourselves.

Who Is Forcing Whom?

Dr. M. E. Lazenby, the distinguished editor of th *Alabama Advocate,* has an editorial in his last issu entitled "Don't Try to Force Us." He devotes himse to a news item sent out by Methodism's Board o Missions and Church Extension which reads, "R sponding to an invitation to participate in schools o alcohol studies at Bloomington, Ill. and Lake Juna uska, N. C., the Woman's Division of Christian Se vice requested that the Junaluska school be withou racial discrimination in order that the Division migh co-operate."

Dr. Lazenby says that he withholds comment, bu asks whether the Woman's Division of Christian Ser vice has a policy of refusing to co-operate in worth while schools and projects in sections where racia segregation exists. While the good Dr. Lazenby say he withholds comment, the heading of his editoria is "Don't Try to Force Us." Certainly he does no mean to relate that title to the alcohol problem, does he? Or does he?

This old cliche about "not forcing us" needs some analyzing. Too many people, North and South, use that phrase in discussing racial discrimination. "Don't force us!" they cry, whenever matters like fair employment or fair educational practices are discussed. But what about the Negroes? While the white supremacy boys cry, "Don't force us," the Negroes are *forced* to use segregated housing, transportation, schools, drinking fountains, and even waiting rooms in some railroad stations! Who is forcing whom?

Apply that cliche to other social sins. Does it work when we talk about sin, or alcohol, or political corruption, or crime? Of course it does not, and Brother Lazenby would be the first to be eloquent in fighting gradualism in dealing with such social and personal evils. Garrison said one time, "Gradualism in theory is perpetuity in practice," and while that is hard to say, it is as right as right itself. Let's not hide be-

ıd comfortable little cliches, Brother Lazenby, and "Don't Try to Force Us," but rather, let's be nest and answer the question, "Who's forcing ıom?"

An Overplus Gratefully Received

The report of Methodism's General Commission on orld Service and Finance for the quadrennium 948-1952) indicates that while it was hoped that our gular giving would amount to $31,613,516, we ac- ally gave $31,782,408, an overplus of $168,892. In dition to that regular World Service giving, we ve to "specials," overseas relief, Advance for Christ d His Church, flood relief, chaplains' fund, etc., an ditional 20 million, so that our grand total — ex- usive of all of the money raised by the Woman's cieties for Christian Service — amounted to $51,- 3,328.65.

Our Northeastern Jurisdiction showed good increas- in its giving, and the Boston Area showed an ex- llent share in that increase. We can all be justly oud, yet when we view what we have done in re- tion to what we have not done, we are humiliated. or the next quadrennium Methodism has asked us raise a minimum of 9 million dollars annually for ır regular World Service agencies. That is less than .00 per year per member, and surely no Methodist ıywhere can feel that his church has demanded very ıuch of him in such an asking. A battle cruiser costs ıore than we are asking the entire Methodist Church give in four years! One is for a destructive purpose, ıe other is for the building of a better world. Which o we choose?

The Yankee Methodist

ear Golden Dome:

One of the most flattering things happened last eek! It was at one of those rare and delightful omes where they had the preachers in for Sunday inner and where the spirit of the Lord had guided ıe gracious hostess to serve the best fried chicken ver to enter the ministry. Conversation turned to IONS HERALD and to some of its related headaches — ncluding the editor. The delight of delights came vhen it was reported that one of our readers thought hat the "E.S.B." at the end of this column stood for dgar Sheffield Brightman! (Dr. Brightman, gentle eader, is the distinguished Borden Parker Bowne rofessor of Philosophy at Boston University.) We were flattered all to pieces, but upon sober reflection realized that Dr. Brightman probably would not be flattered to have his "E.S.B." confused with the initials of this non-academic, non-philosophic, non-distinguished editor's "e.s.b." In order to avoid further confusion we will not change our name, but will use the lower case. . . . Speaking of confusion, did you read the news story about an "electronic evangelist?" This chap literally gets all lit up when he preaches! According to Religious News Service, at the current Moody Bible Institute's summer conference out in Wisconsin, an evangelist known as "the human lightning rod" will climb on a copper cylinder and permit one million volts to surge through his body, up his arm and out his fingers to light the wooden stick he holds aloft! Now we have heard of shocking preaching, and we like it, but this is going a bit further than we would prefer to go. Besides, what's the point? . . . Out at Wichita, Kansas, the South Central Jurisdiction elected Dr. H. Bascom Watts to the episcopacy, and decided to create a new area with Lincoln, Nebraska as its headquarters. We don't know whether Bishop Watts was assigned to Lincoln or not, but wherever he goes he will be a good bishop. We learned to know him out at the Golden Gate and admired his wonderful ability in taking care of parliamentary snarls and at being able to make good speeches on the right side of the most important debates. . . . Speaking of bishops, the New Yorkers gave the Oxnams a very fine farewell dinner at the Hotel Commodore on June 25th. Good speeches were made, and 600 people turned out. They gave Mrs. Oxnam a silver tray; they gave Miss Christine Knudsen, the bishop's secretary, a desk set, and we can't find out what they gave Bishop Oxnam besides all sorts of good wishes — we just hope that it wasn't another wrist watch! Bishop Frederick B. Newell, we understand, has moved through the partition separating his old office from the bishop's office, and the Oxnams have sent their change of address notice so that their weekly copy of ZIONS HERALD will go to 100 Maryland Avenue, N. E., Washington, D. C. (*Christian Advocate* please copy.) . . . One of the best devotional booklets that has come to our attention this week is "Selections from the Letters of John Wesley."* If you want to add some good thinking to your morning devotions, you will find John Wesley good company. . . .e.s.b.

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*10 cents per copy. Order from *The Upper Room,* 1908 Grand Ave., Nashville, Tenn.

How Does God Call Leaders?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR JULY 27th

I SAMUEL I:20, 24-28. 3:I-6 THROUGH 4:IA.

Hannah, the Mother of Samuel

In accounting for great leadership you have to look to the leader's ancestors. God may have created Adam out of the dust of the earth, but it must have been very well chosen dust. Ever since the first mysterious process by which man was created, there have been great leaders who defy all explanation and who seem to spring from nowhere. But there is always an explanation of the origin of greatness. You simply do not get something for nothing in this world.

Samuel was the son of Hannah. The son was called by his mother to spiritual leadership before he was born. She named him Samuel and explained the choice in some very significant words: "because I asked him of the Lord." Later on she brought the child to Eli the priest and said, "For this child I prayed; and the Lord hath given me my petition which I asked of him."

Without getting involved in some of the hair-splitting arguments that fog up the question of lineage and blood lines and other mysterious human processes that defy explanation, we may call animal-husbandry and plant-breeding to witness that if you want certain things you breed for them. This little fact which lies buried in tons of books on eugenics could immeasurably help the human race if it looked into the matter of good and bad blood lines. In other words, when God calls leaders he goes back far enough to get a running start with some ancestor who really has character and spiritual force enough to "ask of the Lord" a son or daughter worthy of becoming a spiritual leader. There is a lot of meaning packed in the simple phrase, "For this child I prayed."

Loaning a Son to the Lord

Eli had much to do with the calling of Samuel as a leader of Israel. Hannah not only prayed for a son worthy of spiritual leadership, but she early took him to Eli the priest for consecration. There is a beautiful touch in the words of Hannah to Eli the priest, to whom she took Samuel shortly after he had been weaned. "Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

In the loaning of Samuel to the Lord by his mother Hannah, we have a bit of philosophy upon which we may build something of value in family life and Christian service. In a certain sense, Samuel belonged to his mother. Before she bore him she had prayed for his coming. Naturally Hannah called him, "My son." We cannot cancel parental obligations by handing a child over to the church for education or spiritual nurture. The parents of a child must bear the responsibility for child nurture. Grave crimes are committed against children by parents who take no responsibility for the spiritual care of their children. The laws of the country compel parents to support their children and give them a chance to att school. But in the moral and spiritual field there is s obligation assumed by parents for their children. At the parents can only loan the children to the state church. The primary obligation rests with the parent

We have run into something very serious in this q tion of who owns the children. The school takes altoget too much ownership in the child. Teachers are apt take over and assume rights which only parents ha The idea too often carried by the teacher's reference "my pupils" suggests a form of ownership which is not keeping with the facts of life. Parents who give teach a quit claim deed to their children often deserve the ki of separation that comes between children and pare when the school takes over and acts as owner and p prietor of children.

Called by the Situation

It is difficult to call leaders to nothing in particular. are often discouraged because we cannot get leaders our pet schemes or for some general movement whi seems only to need a leader for its success. When t time came for Samuel to assume the leadership for whi he had been dedicated by his mother and nurtured her and Eli, it is recorded that "all Israel from Dan ev to Beersheba knew that Samuel was established to be prophet of the Lord."

The occasion was at hand for the leadership Samu brought to the children of Israel. God has a way of pr paring leaders for the things he wants accomplished this world. We fret and stew and get frustrated no er because we look around for leaders and find none. " we only had someone to lead us we could accompli great things," we frequently say. There is not as muc needed in the way of leadership as we think. Much our cry for leadership stems from sheer human inert and littleness. Many of us could lead what needs to b led if we could get to work and qualify as a leader.

Samuel was a spiritual leader of Israel. He had som very small people to lead at times, and he probably wa expected to do the whole job of leading pretty muc alone. The church often suffers from lack of a real leade But very few churches have too many followers of a goo leader. It is pitiful beyond words to see an able leade trying to coax, cajole, coerce and by hook or crook ge a reluctant group of church people to do the things whic they called a leader to lead them into doing. What the really want is a servant or hired man who will do wha the select faction or rather fraction expected him to do This I have witnessed too many times to enjoy. Very few people know how to follow a leader, or even work wit one toward the highest goals.

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Evangelistic Needs And Opportunities

HARRY DENMAN

ODAY THERE ARE many needs and opportunities for evangelism. We have crime, corruption and con- on. We have fears, frustrations, and phobias. We e greed, godliness and gambling. We have drunken-, destruction and death on our highways. We have , wantonness, and waste. We have deceit, divorce distrust. We need to do our best creative, courageous Christian thinking in the field of evangelism.

We need personal evangelism. The glad news of drew, "We have found the Messiah," should be on our as we speak to individuals. We need an evangelistic vement which will cause all those who know Christ vitness to those who do not know Him, whether they relatives, neighbors, friends or co-workers. We need ntact" evangelism, or "conversation" evangelism, or ch one reach one" or "individuals win individuals." Ve are making progress in organized visitation evangel- and we need to intensify this work, but we need an organized personal evangelism. This should come from glad hearts of those who have found the Christ and and find another person for Him. If we have found rist we will find others. If we know Him we will tell ers about Him.

HE MESSAGE OF Andrew, "We have found the Messiah," was not said to the multitude or to the ngregation, but to one person. It must become normal d natural for Christians to speak to individuals about power of becoming a new creature in Christ. From press and the pulpit, we must urge the pew to practice rsonal evangelism.

2. *We need parental evangelism.* The New Testa- nt speaks of persons and their households believing in rist. Today there are 51,000,000 persons in America der 18 years of age. What an evangelistic challenge! America is to live, we need parents who know Christ their saviour and will teach their children about Him d live the Christ life in the home. A man this week d me that he would provide for the physical, material, d mental needs for his children but he was expecting church to take care of their spiritual needs. The urch cannot do this without the help of the parents in home. There must come a holy concern on the part parents for the spiritual birth of their children.

3. *We need pulpit evangelism.* What a great day this to preach the gospel of our living Lord. The American ople are determined to have a mass movement, and I anxious for the church to be in the vanguard. We have en surprised at the crowds which attend the regular eaching services. Many churches have two, and some ve three, services on Sunday morning. Crowds come the Sunday mass meetings in our United Evangelistic ssions. The sessions (program and business) and the ur of evangelism of the General Conference at San ancisco were crowded by visitors who wanted to know what the church had to say to meet the problems and needs of the day.

At every service we need to lift up Christ and give the opportunity for all persons to be drawn and yield themselves to Him. Sunday evening affords an opportunity to have a warm-hearted evangelistic service. Jesus came preaching, "repent and believe," and that is the message for this generation, which is enslaved by sin and secularism.

4. *We need public evangelism.* The newspapers are predicting that by 1960 there will be sixty million television sets in the homes of the American people. What an opportunity to present the glamour of the Gospel of Jesus Christ. As people sit, Christ can come to their homes over the screen and the radio.

5. *We need a penetrating evangelism.* By this we mean an evangelism which penetrates all our various activities in all the areas of our lives. We need an evangelism that penetrates our economic, our social, our domestic, our political, and our educational and our church life.

6. *We need power evangelism.* This will come through the daily discipline of prayer and reading of the Holy Scriptures and devotional books. Dr. Luccock in "Marching Off the Map" says that we do not need the power of Pentecost unless we have the task of Pentecost.

7. *We need a pedagogical evangelism.* Today our church school faces the great responsibility of reaching all the young adults and their children. The church school can reach more persons for Christ and the church if we can get all the teachers and adults concerned about reaching children, youth, and young adults.

8. *We need a peoples' evangelism.* The fields are white unto the harvest. There are communities everywhere which need church schools and churches. We need to reach all peoples. We must reach the favored few but also the unfavored masses. We must not neglect one class but reach all classes of society. Dr. Halford Luccock in the booklet, "The First Careless Rapture" said, "We must reach out or pass out."

MORE AND MORE WE must see that evangelism is a primary activity for the pew and not for the pulpit. The function of the pulpit is to inspire, teach, lead and work with the pew in the great work of evangelism. A preacher testified through the secular press that his church was able to secure more than 800 members this year, due to the monthly evangelistic activity of his laymen. Methodism spread to South Africa, Australia, and the United States because of the witnessing of immigrants and soldiers.

Bishop Kennedy in his sermons at the Nebraska Annual Conference helped me greatly. He said, "There is no permanent victory," and that "victory is an imposter."

(Continued on Page 22)

Why Did God?

MARGARET EGGLESTON OWEN

DURING THE PAST SUMMER a father of three small children was killed in an automobile accident. The oldest boy, eleven, listened, puzzled and rebellious, as the neighbors tried to comfort his mother by telling her that God had taken her husband. Finally he could stand it no longer; he left the house and went to the home of an older friend, demanding, "Just why did God take my father?"

I suppose the man had no chance to think up the answer, and perhaps he really thought his answer was the right one; but if he had realized what long memories children have, I feel sure that he would have made a far different reply. He said to the boy: "God needed him. He had a big job for him to do there; a much bigger job than he had here."

The boy was thoughtful for a time. Then, with a discouraged shake of the head, he replied, "I guess God just doesn't understand. My father had a big job to do here, with three children to support on an old farm. I don't believe God had a bigger job there. It isn't fair. If God took him, God isn't fair. I hate God!"

It may be a comfort for adults to believe that God has taken their loved ones to Himself for some good reason, bu it is a tragic thing to teach to a growing little child. Does God reach down and pick a needed doctor here, and a busy mother there, and a criminal in the next town? Or did the doctor die from overwork, and the mother from carelessness in using cleaning fluid, and the criminal because of the hatred and fears of his companions in crime? Didn't they all die from the workings of God's law of cause and effect?

LIST THE CAUSES of death given in the daily newspaper any day. You may find most of the following causes: accident, war, carelessness, hate, jealousy, disease, overwork, heat, snow, lightning, drowning, adventure, speed, drunken driving, etc. These and many other things bring death to thousands, good and bad people alike. Shall we teach our children that God takes some and not others? Why not be honest with ourselves when death comes into our family or neighborhood? Why blame God when we, ourselves, have, in the long run, been largely to blame that life has ended?

The young boy who was trying to understand death needed to see that the body is only the house in which the spirit lives and through which it expresses itself. He should have been shown that when, for one reason or another, the life of the body comes to an end, the spirit, which came from God, goes back to God who gave it. Death is the opening of a door to a larger life. He needed to see that God could, and would, help the family bear the sudden sorrow, and face the tremendous problems of the future with confidence.

Perhaps up to this time the boy had only repeated a prayer — a routine habit. The friend had a wonderful opportunity to teach him the meaning of real, creative prayer — talking with God, and asking for spiritual and understanding. Prayer, after that, might have tremendously helpful to the boy.

When a father died some years ago, the little daug was six. She had prayed the usual prayer, "Bless Da and Mother," etc. When she knelt to pray on the n of his death, she suddenly looked up into her moth face and cried, piteously, "Mother, I can't say my pra Daddy isn't here any more. What can I say?" She clim up into her mother's lap, sobbing, "I can't say my pra any more."

They talked it over, and the mother tried to show that though the body was dead, the father's spirit wo still live in their home. Finally, with a beautiful sm the child slid off her mother's lap, and prayed her o prayer, "Please God, bless mother and help her to sm again, and help me to be the kind of girl Daddy wan me to be." She was small, but she could think and pr

BUT WHAT IS GOD today to the boy whose fat was killed when he rounded a sharp curve at too hi speed? Unless someone else has helped him to und stand, God is unjust, selfish, cruel. God doesn't und stand the need of children for a father. God robs a b of his father because he has a bigger job for the man do. What is a bigger job than being a good father? it any wonder that our young people turn away fro church, and even religion, when the interpretations ceived in childhood are so crude and fantastic?

Death is always a great puzzle to children. They ne wise counsel when death enters the home or the neighb hood. The spirit life is hard for adults to understan and far more so for the youth of the church. The dea of a loved one often leaves them with unexpressed fear fear of being put into a box in the ground when they a asleep, as grandmother seemed to be; afraid to go to slee lest they die in the night, as auntie did. Neuroses in lat life can often be traced back to their lack of understan ing as to what death is, and their childhood fears con cerning it. Their questions need to be answered honestl thoughtfully, with understanding of what can be e plained to a child of various ages. If possible, more hel should be given when the shock of the death has som what abated.

God must be, and must remain, a friend to little chi dren. He should never be an arbitrary ruler, snatchin a mother, a brother, or friend because He has a bigger jo for them to do. Parents, teachers and friends all have tremendous responsibility when they interpret religion t a growing youth, lest they place a stumbling block i the way of the child's growth in faith in, and love for God.

"Whoso shall offend one of these little ones which be lieve in me, it were better for him that a millstone wer hanged about his neck, and that he were drowned i the depths of the sea." *Matt. 18:6.*

Where Methodism Went At San Francisco

CHESTER A. SMITH

ETHODISM TOOK NO outstanding progressive step at San Francisco, either socially, theologically or ocratically. The Rules of Order of the General Con- nce made it no easier to get non-concurrent memorials he floor, and the great majority of the 1600 memorials e rejected in committees. The Conference refused to er the chairmanship of the legislative committees di- ed equally between preachers and laymen, but the agita- for the proposition resulted in laymen being elected irmen of seven of the sixteen legislative committees, a ng that never happened before.

he Report of the Survey Commission appointed by the neral Conference of 1948 to change the structure of the urch by combining and reducing boards and decreas- the overhead expenses of the Church faced the bitter osition of the bishops and the members of the boards mselves, so much so that the whole matter was referred a Committee of Six which presented compromises in plan, with the result that the structure of the Church ains the same, but the number of members on the rds was reduced by something over 100, their terms of ce were limited, the number of bishops on each board s drastically reduced and the Co-ordinating Council, tead of having power to compel changes in the work of boards, becomes only an advisory body, with power to ggest but no power to compel the boards to carry out suggestions.

HE CONFERENCE rebuked the Methodist Federa- tion for Social Action by asking it to take the word Iethodist" out of its name and to vacate its office in the ethodist Building at 150 Fifth Avenue, New York. It up an official Social Action Commission for the Church carry on the work of social education and to implement actions of the General Conference and of the Method- Social Creed, but it repudiated the most vital part of s Social Creed, the part which stood for the subordina- n of the profit motive to the creative and co-operative irit, by striking it out. The profit motive is the basis of pitalism, and although the Conference said that it es- used no economic system, all thinking people know at Methodism is linked with the capitalistic system, be- use it takes its money and invests in its corporations, st as Methodism is a part of the war system because it rmits its chaplains to accept army pay and rank and to come a part of the armed forces. Methodism will be- me more reactionary and less socially minded as time es on. The actions at San Francisco point unmistakably that direction.

The Conference's attitude on the liquor question was the whole, except in one instance, disappointing. It used to make it the law of the Church that official board embers must be total abstainers from intoxicating liquor. refused to make it mandatory that when Church prop- y is sold, a clause shall be inserted in the deed that it shall never be used for the manufacture and sale of in- toxicating liquor.

On the question of Methodism's relation to the war system, the Conference was likewise contradictory. It re- fused, for example, to approve the installation of Reserve Officers Training Corps in Methodist colleges, but it voted down my motion that the Commission on Chaplains be requested to try to have Methodist chaplains wear a dis- tinctive chaplains' uniform, and not accept army pay or army rank but to be supported by the Church.

The Conference refused to extend clergy rights to wom- en, but voted to permit unordained preachers to admini- ster the Sacrament of the Lord's Supper.

IT VOTED TO CHANGE the law of the Church so that henceforth Methodist property can be sold only by a majority vote of the members of the Church, a very practical application of the democratic principle; but, on the other hand, it refused to give a ministerial Conference member who is up for location against his will an op- portunity to present his case to the Conference, a denial of a great democratic right.

The Conference continued the ban against the use of tobacco by preachers, one of its most commendable achievements; but it refused to submit to the annual con- ferences a change in the Constitution which would have abolished the Central Jurisdiction. This was another me- morial sent up by the New York Annual Conference.

The Conference also upheld the principle of racial dis- crimination, when it refused to authorize the General Conference delegates coming to the General Conference from abroad to travel first class, as do the delegates from the United States. Foreign delegates must continue to travel tourist class, an inexcusable situation for a Church that spends vast sums of money it could get along with- out spending, with no loss to its work.

THESE WERE SOME of the most outstanding actions of the General Conference of 1952. The structure of the Church remains the same, the ban against the use of tobacco by preachers remains, but official board members are not required to be total abstainers. The bishops still appoint the district superintendents. Methodism is still a segregated Church. It is still a part of the war system. It is more firmly linked to capitalism than ever. Its most progressive thinking group on social issues is repudiated.

The word "cup" which the Gospel writers used in de- scribing the institution of the Lord's Supper is still not used by Methodists. The great doctrines of the Apostles' Creed have had other and weaker affirmations substituted for them, and abandoned Methodist churches, with all their hallowed associations, will not be restricted in their use against the manufacture and sale of intoxicating liquor.

Methodism needs a moral awakening, but the General Conference of 1952 failed to point the way to it.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY New York

One Out Of Every 610 Registrants A CO

WASHINGTON, D. C. — One out of every 610 registrants for the draft is a conscientious objector, opposed to both combatant and non-combatant military service by reason of religious training or belief, the National Service Board for religious objectors disclosed recently. The board made a survey of the number of COs who have registered in the present draft group, which includes young men between 18 and 26.

There are an estimated 13,948 objectors at the present time, the board said. Of these 7,793 men have been classified 1-0 (objectors available for call) and will presumably be obliged to perform two years of civilian work in lieu of military service under the alternative work program reported finally ready to get under way after July 1st. The other objectors were deferred for dependency or other reasons.

Objectors called for alternative civilian work will be subject to the same physical examination as is given men in the armed forces. This will probably lower the number finally ordered to work assignments to the neighborhood of 5,000.

Feeney Followers Freed

KEENE, N. H. — Six followers of the Rev. Leonard J. Feeney, former Jesuit priest who was the central figure in the 1949 Boston "heresy case," were freed in County Court on charges of selling books to solicit funds without the authority of the commissioner of public welfare.

They were arrested while peddling copies of "The Gate of Heaven," a book by Mrs. Catherine Goddard Clarke. The book describes the work of the religious community founded by Father Feeney, after his dismissal from the Society of Jesus and his silencing by ecclesiastical authorities who deprived him of his priestly functions.

Father Feeney was deprived of his priestly faculties in April, 1949, by Archbishop Richard Cushing of Boston for continuing to teach that there can be no salvation outside the Roman Catholic Church. Official Church doctrine is that non-Catholics, unconvinced of the truth and authority of the Catholic Church but who live good lives, can be saved.

Commemorative Bible Stamp Set For Sept. 30th

WASHINGTON, D. C. — The post office department has tentatively decided to issue a commemorative stamp on September 30th in honor of the 500th anniversary of the printing of the Gutenberg Bible. This is also the day when the National Council of Churches will present the new Revised Standard Version of the Bible to President Truman, in a ceremony to be attended by leaders of major Protestant denominations.

It is the feast day of St. Jerome for Roman Catholics. St. Jerome (340-420) early in the fifth century translated the Bible into common Latin and published the book known as the Vulgate. It was Jerome's Holy Book that Johann Gutenberg (1398-1468) selected in 1452 for the first printing from the movable metal type he had invented.

At approximately the same time, the first of four volumes containing the Old Testament in modern English prepared by Roman Catholic scholars is expected to appear. The work was undertaken in 1945 at the direction of the American hierarchy. The Bible stamp will honor this work as well.

Postmaster General Jesse M. Donaldson announced early this year that a stamp in honor of the printing industry would be issued to commemorate the 500th anniversary of mankind's first printed book. Post office artists are now at work on the design. If Sept. 30th is selected as the date of issue, Washington, D. C. will probably be the place of first day sale.

Prayer Book Changes

LONDON — A trial period to test proposed changes in the Book of Common Prayer was authorized by the assembly of the Church of England at its summer session.

The Assembly agreed that a committee should be created to prepare a measure giving the convocations of Canterbury and York authority to permit "certain deviations" from the Anglican prayer book for an experimental period.

Hope that the experiment might result in enough agreement to enable the church assembly to "present another revised prayer book to Parliament" was expressed b[illegible] *London Times* in an editorial. "This [illegible]ure," the editorial said, "must of cour[illegible] sent to Parliament, but in view of the [illegible] deviations which already take place ill[illegible] nothing but an obstinate adherence [illegible] authority long since bereft of power [illegible] induce Parliament to withhold consen[illegible]

"The hope which alone justifies [illegible] Church's proposal to depart from the [illegible]ciple of uniform worship, essential to [illegible]glicanism though too long neglected in [illegible]tice, is that at the end of the experim[illegible] period there may be enough agree[illegible] among churchmen about the reforms ne[illegible] to bring the liturgy up to date to en[illegible] the church assembly to present anothe[illegible] vised prayer book to Parliament."

Clergy Hold Golf Tournam[illegible]

SOUTH BEND, Ind. — Protestant minis[illegible] Roman Catholic priests and a Jewish r[illegible] engaged in a golf tournament on the [illegible] of the University of Notre Dame.

The clergymen are members of a com[illegible]tee of priests, ministers, and rabbis in [illegible] South Bend-Mishawaka Round Table of [illegible] National Conference of Christians and J[illegible] The group meets regularly to discuss [illegible]ferences and problems that might a[illegible] among religious faiths.

The golf tournament, an outward exp[illegible]sion of their meeting on common gro[illegible] to resolve problems amicably, origina[illegible] from a discussion between a Protestant m[illegible]ister and a Catholic priest as to who co[illegible] play a better game of golf.

Vatican Attack On Two UN Bodies

ROME — A charge that the United [illegible]tions Educational, Scientific and Cultural [illegible]ganization (UNESCO) and the Wo[illegible] Health Organization support "materialist[illegible] aims was made by *Fides*, official news agen[illegible] of the Sacred Congregation for the Pro[illegible]gation of the Faith. The charge was c[illegible]tained in an article in the *Fides* bulle[illegible] written by Father Andre Retif, an editor [illegible] the Jesuit magazine, *Les Etudes*, of Pa[illegible]

"UNESCO is lacking in its concept [illegible] morality," Father Retif said. "It neither p[illegible]sesses nor professes an objective foundati[illegible]on which to base universal morality. Its sc[illegible] of values is entirely empirical, and it nev[illegible] refers to an absolute. It is strongly mark[illegible] by an Anglo-Saxon pragmatism and relati[illegible]ism, by Latin laicism, by Oriental tenden[illegible] to syncretism, and by the anti-Catholic poiso[illegible] of the enemies of the Church. And the c[illegible]munist sympathies of many officials, exper[illegible] and delegates should not be forgotten."

The Jesuit editor said that the Wor[illegible] Health Organization "is largely influenc[illegible] by the atheistic, materialistic spirit of t[illegible] Anglo-Saxon countries. . . . Its action," h[illegible] said, "threatens to encourage a vast ration[illegible]

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duced Airlines Fare r Clergy Blocked

ASHINGTON, D.C. — Legislation em- ering airlines to grant reduced fares to gymen has been blocked in the Senate. he measure was taken up on the unan- us consent calendar, but an objection n Sen. Charles W. Tobey (R., N.H.) ed it to be passed over. Senator Tobey anking minority member of the Senate rstate Commerce Committee which earl- had approved the bill. He did not state reason for his objection.

lthough the measure will come up again the next reading of the consent calendar, adjournment rush in Congress is such it appears to have little chance of pass- the House even if the Senate should rove the bill.

rm Christian Action Group

HICAGO — A group of suburban pastors laymen have organized a campaign to p syndicate crime out of their areas. They e declared war particularly against tav- s and other drinking places. The group, ing itself the Du Page County Christian ion Committee, had its first meeting in ry Memorial Methodist Church, in Wheat- Federal Judge J. Sam Perry told the rchmen that "syndicate criminals are aid of mass action by the people. Syn- ate operations can be nipped in the bud communities, led by their pastors, take arms against them."

Ten pastors and 40 laymen form the nu- us of the organization which will seek w members during the summer. Judge rry opened a fund-raising campaign by ntributing $100.

eject Disestablishment

LONDON—Disestablishment of the Church England might be "misinterpreted over- s and elsewhere as a repudiation of re- ion by the nation," Dr. Cyril Forster Gar- tt, Archbishop of York, told the summer sion of the church assembly. Dr. Garbett ade the comment in approving a report the church and state commission, which ected disestablishment. The report was animously approved by the assembly.

Dr. Edward Gordon Selwyn, Dean of inchester, who moved for acceptance of e report, said that an established church s better able to uphold the moral stand- ds of its religion than an unestablished disestablished church. "The nation still wishes to govern its life by Christian standards," he said.

Sir Leslie Boyce, Lord Mayor of London, echoed Dr. Garbett's views in an address to the bishop's dinner held in conjunction with the assembly. "Any talk of disestablishment," he said, "would be interpreted in certain foreign countries as the beginning of the breakup of the Christian civilization on which Britain's greatness is based."

Hit Segregated Status

PHILADELPHIA — Members of the all-Negro Central Jurisdictional Conference of The Methodist Church regard their segregated status as one of "second-class citizenship" in the Church.

The Conference, in its quadrennial session, adopted the report of a special commission which contained this sentiment. It voted to continue the commission with the expectation that four years hence it might memoralize the Methodist General Conference to absorb its 19 regional Negro Conferences into the general Jurisdictional Conferences of the Church.

The commission, headed by Dr. James P. Brawley, president of Clark College, Atlanta, Ga., said that segregation also had resulted in administrative difficulties and duplications. Its report said, in part: "Geographically, the four areas of the Central Jurisdiction overlap or reach into the territory of all the effective bishops, except in the Boston, Los Angeles, San Francisco and Portland, Ore., areas.

"Christianity is a brotherhood. The church of Christ must be a brotherhood embracing all races and groups in one great fellowship of love and equality, without any semblance of racial superiority or inferiority, or second-class citizenship status."

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Safe Driving Campaign

MONTGOMERY, Ala. — A two-month campaign of safe driving education in the city's churches was approved by the Montgomery Ministerial Association. Safety will be stressed at every service and in each church bulletin during the period.

The move was made after an appeal by law enforcement agencies for "drastic action to stop the mass killings on Alabama's roads and highways." Ten persons were killed in traffic mishaps on the Sunday preceding the association's meeting. Many members of the association had devoted their sermons that day to the traffic death problem.

The clergymen also adopted a resolution urging the state legislature to pass a rigid speed limit law at its 1953 session. They called upon officials and courts to enforce all traffic regulations "without fear or favor" and to impose the maximum penalty upon everyone convicted of speeding and drunken or reckless driving.

Back Social Action Council

CLAREMONT, Cal. — Delegates to the biennial meeting of the General Council of the Congregational Christian Churches gave the denomination's Council for Social Action overwhelming endorsement. The vote was 689 in favor of its continuance and 31 against.

In recent months, the agency has been criticized in some quarters for "socialist" activity and attempts to put the Church into "power politics." The "power politics" charge was leveled against the council by a 16-member national laymen's committee formed in Minneapolis to oppose Congregational political action. A group of Southern California laymen earlier made the charge of "socialism."

Before the resolution was acted upon, Dr. Vere V. Loper, the General Council's retiring moderator, told the delegates that a vote in favor of the social action group would mean approval of it "in broad outline and not in every detail." At an earlier session, the Congregationalists conducted a "hearing" on the Council for Social Action, at which its proponents and opponents aired their views.

Dr. Liston Pope, dean of Yale Divinity School, is chairman of the agency and Dr. Gibbons of New York is its director.

Methodist Book Into Russian

To explain The Methodist Church to Russian-speaking displaced persons and others, the Rev. Timothy V. Peshkoff has translated "The Methodist Church," by Dr. James S. Chubb.

The translator, who is pastor of a Russian language congregation at the So. Third St. Methodist Church, Brooklyn, N. Y., feels this booklet will be helpful both to those Russian-speaking individuals and families who are potential members and those who have joined The Methodist Church. Mr. Peshkoff says it will "help interest the former, and deepen the understanding of the latter." The Russian translation, which explains the history, organization, and meaning of Methodism in less than a dozen pages, is available through the Brooklyn Long Island Church Society of The Methodist Church, 150 St. Felix Street, Brooklyn 17, N. Y.

Mr. Peshkoff, pastor of Russian congregations in the New York East Conference since he graduated from Boston University a quarter of a century ago, believes the large number of displaced persons who have entered this country since World War II and are scattered across the nation will be particularly benefited by this literature.

Plan Youth Conference

NASHVILLE, Tenn.—Under the sponsorship of the General Board of Education, presidents of 103 annual conference youth organizations and of state Methodist student movements will meet with bishops, conference adult workers with youth, and representatives from the general boards of The Methodist Church, at Purdue Unive West Lafayette, Indiana, August 16-20.

The meeting, the first of its kind held, has been designated the National odist Youth Planning Conference. Its pose is to evaluate the youth work o church, see wherein it falls short, and to remedy its shortcomings.

This will not be a conference built a speakers, or a great mass meeting. It be a working conference, where each son will contribute ideas, experiences, suggestions, and share in the planning. leaders will be those youth who are lea in their own groups and the adults are working with them now in local ch and conference — folks who will be sha the background of their own practical perience.

It is expected that this will be a significant conference in terms of results, that from it will come a strategy for y work in the nation, conference, district, district, and local church to meet the n of youth today.

You're Only Young Once

HOOVER RUPERT

Every four years, Christian youth of the United States and Canada meet in a "Christian Youth Conference of North America." In 1936 and 1944 the quadrennial meeting was held at Lakeside, Ohio. In 1948 some 2000 youth of all denominations met in Grand Rapids. And now plans have been completed for the 1952 Conference which is scheduled for August 25-30 at Purdue University in Lafayette, Indiana. Under the sponsorship of the United Christian Youth Movement (in whose founding Methodists played an important part) 2000 youth and adult leaders will consider the CYCNA theme, "United! Committed! In Christ!"

If the traditional pattern is followed, hundreds of the delegates at Purdue this year will be Methodists. They will unite with other Christian youth, as the purpose of the conference suggests: 1. To take advantage of and extend all that has been implied in "The Call To Christian Action." 2. To extend and interpret the UCYM theme. 3. To help young people realize the necessity of personal and corporate commitment in such program areas as faith, witness, citizenship, outreach, and fellowship. 5. To realize the strength there is in fellowship with Christ in His church as Christian youth unite in action.

Highlights of the CYCNA program include a day's program devoted to each of these areas of action. On Monday, through pageantry, the conference will open with an emphasis on the Christian faith. On Tuesday, the Rev. Charles Templeton, National Council of Churches evangelist, will speak on Christian witness. Wednesday a distinguished panel of public servants will discuss Christian citizenship. Thursday a recently returned round-the-world traveller will speak on Christian outreach. Friday's emphasis on Christian fellowship will be followed by the final sessions on Saturday again highlighting the Christian faith.

Other features of the conference will include: the small discussion groups to follow each morning speaker; the exhibits; organized individual counselling program; worship and music; group recreation; and the co-operative publishers' bookstore.

Youth delegates must be at least 15 years of age. Registrations must be in by August 1st. Send your registration to your conference MYF headquarters.

As one who shared the leadership of the CYCNA in 1948, I want to urge Methodist youth to take advantage of this opportunity to share in an inter-denominational conference of this caliber. Coming late in the summer, it avoids most Methodist camp conflicts, and should give a fine climax to summer experiences. I know it will be well-planned because our national MYF president, Jameson Jones of Lexington, Kentucky, is the executive director for the CYCNA, and our own national youth staff and conference youth staffs have been in on the planning from the word go! While the cost may seem high, the rewards are far more than commensurate with your investment.

Here is a further demonstration that the Church offers its youth marvelous opportunities for Christian fellowship and inspiration. Fortunate is that youth whose pastor sees to it that he has a chance to be among the favored 2000 next month!

Dr. Asmussen Replaced

HAMBURG, Germany —(NLU)— A pr inent missionary and theologian, Dr. H rich Meyer of Heidelberg, has been appo ed to succeed Dr. Hans Asmussen as a m ber of the commission on faith and order the World Council of Churches. The pointment of Dr. Meyer was announced *Evangelische Pressedienst,* official news b letin of the Evangelical Church in Germa It said that Dr. Meyer will take part in next meeting of the commission at L August 19-29.

Dr. Meyer, who was named as a Germ representative by Dr. Hans Meiser, Bish of Bavaria, is a member of long stand with the Breklum Mission Society. He spe many years in the mission field of India fr where he returned in May, 1951. Since th he has been professor of missions at the U versity of Heidelberg. He is a member the commission on world missions of t Lutheran World Federation.

Dr. Asmussen's resignation from the co mission on faith and order created worl wide attention because he withdrew with warning that "the churches of the enti world are endangered to agree inwardly wi communism." He sounded this warning an open letter in which he accused the Re Martin Niemoeller of using his influence secretary of the foreign office of the Eva gelical Church in Germany to create "a sta of affairs destructive to the holy church."

While Dr. Asmussen's resignation has bee accepted, his action has been challenged b Professor Dr. E. Schlink, chairman of th German Ecumenical Commission. He di puted Asmussen's statements in an open le ter, also published by *Evangelische Pr sedienst.* Dr. Schlink wrote that, unless cha

ed, Asmussen's letter "would put the man co-operation in the ecumenical ement in a queer light."

ontrary to Asmussen, Schlink maintained the World Council of Churches is "ingly considering communism a main lem" for the churches, and added that f of this is found in the fact that several chmen from communist ruled countries severed their ties with the Council.

theran Visit To goslavia

EW YORK — (NLU) — Two groups of heran churchmen will visit Yugoslavia uly on separate missions. While a team esenting the Lutheran World Federation tour Lutheran centers in Yugoslavia, leaders of American Lutherans are duled to meet Yugoslav government repntatives to clarify problems of interch-aid.

was announced that Dr. Paul C. Empie, utive director of the National Lutheran ncil, and Dr. Franklin C. Fry, president he United Lutheran Church, will go to goslavia on behalf of the U.S.A. Comee for the Lutheran World Federation Lutheran World Relief.

ccording to the Rev. John Scherzer, secry of the European desk, National Luth Council, Dr. Empie and Dr. Fry will t high Yugoslav Government officials the central commission for religious afs in Belgrade on July 16 to 19, in order "clarify certain developments in connecn with the program of inter-church-aid Lutheran congregations in Yugoslavia."

astor Scherzer said that the conferences e been arranged by Vlado Popovic, Yugo ambassador to the U.S. He added that the past such conferences have always n "fruitful, and made possible a fairly mal program of sending aid to Lutheran gregations in Yugoslavia."

A visit to Yugoslavia by another team of theran churchmen from July 9 to 21 was nounced in Geneva by Lutheran World leration headquarters. It said that this up, led by Dr. Igor J. Bella, liaison ofr of the U.S.A. Committee for LWF to churches in Yugoslavia and other Euroan countries, except Germany, will visit theran congregations in various parts of goslavia.

egro Advantages

The many presidential candidates have en asked their ideas about "civil rights." ey are finding it hard to be on both sides this subject.

The rural department of Drew Seminary, dison, New Jersey, visited 1542 Negro mes in 17 counties in the South to learn at the actual conditions really are. The erage Negro tenant has half the income m half a farm. He has completed the 5th grade, has a gross family income for the year of $1115, has a garden but no fruit, walks 4 miles to church twice a month and hears a minister with a ninth grade education.

This study shows that American churches have not yet faced this national problem any better than our presidential candidates. The report of this study of 104 pages is entitled, "These My Brethren," and is being distributed at just the cost of printing.

Funds For Vatican Mission

WASHINGTON, D. C.—The Senate approved the annual State Department appropriation bill, after striking out a rider that would have barred the use of funds to establish a diplomatic mission at the Vatican.

The rider had been adopted by the House. It would have prevented the use of State Department funds to pay the cost of any new mission abroad until the first chief of mission, regardless of rank, is confirmed by the Senate. The bill now must go to a joint Senate-House conference.

President Truman is believed ready to send a new nomination for the Vatican ambassadorship to the Senate as soon as the way has been cleared. Due to the imminence of adjournment, the possibility of a recess appointment to the Vatican has again been raised.

Invite Religious Groups

WASHINGTON, D. C. — Democratic National Headquarters announced that an invitation is being extended to religious and educational groups to appear at public hearings to be conducted in Chicago, beginning July 16th, by its platform drafting committee.

Representative John W. McCormack (D.-Mass.), has been named chairman of the 20-member drafting committee, and applications from groups desiring to testify should be addressed to his office at the United States Capitol. The public hearings will continue from July 16th through Monday, July 21st, the opening day of the party's national convention.

ZIONS HERALD 125 YEARS AGO

July 11, 1827

If a man possesses 20 Negroes, sells 15 at $300 each, and also 1000 acres of land, at $15 per acre, he will soon be able to invest $20,000 in good stocks, which will yield $1200 a year towards his maintenance; and the residue of his land will increase in value by the neighborhood becoming settled and cultivated. He will have time to cultivate properly his 500 remaining acres, more or less, and be rid of his troublesome Negroes. — *American Farmer.*

* * * *

From the Rutland Herald we learn that the cornerstone of a Methodist Episcopal Church was laid, June 19th, at Mill Village, two miles west of the court house in Rutland, Vt. The address was delivered by the Rev. S. Dunbar — the services were solemn and appropriate. "The public spirit manifested on this occasion," says the Herald, "is almost without a parallel, except in a late similar undertaking in our own village."

* * * *

The Methodist Church, at Lawrenceburgh, Indiana, is illuminated with gas, which is said to cost nothing but the trouble of making it. — The Lawrenceburgh paper hopes it will have the effect of causing a more general attendance on public worship.

* * * *

A young pert, prating lawyer, one day boasted to the facetious counsellor Costello, that he had received five and twenty guineas for speaking in a certain cause. "And I," said Costello, "received double that sum for holding my tongue!"

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Youth — Donald Frye, 528 Union St., Manchester, N. H. (New Hampshire).

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Four years: Minister — D. Joseph Imler, 36 Bellevue Road, Belmont, Mass. (New England); Layman — Lee C. Clark, Route 4, Irwin, Pa. (Pittsburgh).

Eight years: Minister — Ernest F. Tripp, 1994 Fifteenth St., Troy, N. Y. (Troy); Layman — B. Churchill Loveland, Syracuse, N. Y. (Central New York).

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Laymen — John D. Young, Corning, N. Y. (Genesee); Georgia Harkness, 1798 Scenic Ave., Berkeley, Calif. (Troy); and D. Stewart Patterson, 7309 Blair Rd., N. W., Washington 2, D. C. (Baltimore).

Youth — Mary Lee Scranton, 34 Gedney Park Drive, White Plains, N. Y. (New York).

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METHODIST COMMITTEE ON OVERSEAS RELIEF

Layman — Harry N. Holmes, East Ridge and Market St., Ridgefield, Conn. (New York East).

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Eight Years: Ministers — George M. Curry, Washington Ave., Parkersburg, W. Va. (W. Va.); Franklin Duncombe, 314 Levering Mill Rd., Bala-Cynwyd, Pa. (Philadelphia); and Laymen — Wm. F. Hoeft, *Time and Life* Bldg., Rockefeller Center, New York (New York East); Howard W. Selby, 84 Cambridge St., Boston 29, Mass. (New England).

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Laymen — Edwin Brown, 161 McKee St., Manchester, Conn. (N. E. Southern); R. N. Carson, 66 Second Ave., Little Falls, N. J. (N. J.); Wilmer F. Davis, Federalsburg, Md. (Baltimore); Clyde O. Law, 900 Hawley Bldg., Wheeling, W. Va. (W. Va.); D[illegible] C. LeFevre, Beaver Falls, N. Y. (No[illegible] N. Y.); and George G. Ziegler, 7410 [illegible] St., Philadelphia 19, Pa. (Phila.).

Youth — Sandra Tillotson, Fort Ed[illegible] N. Y. (Troy).

BOARD OF LAY ACTIVITIES

Minister — The Rev. J. M. Helm[illegible] Eleventh Ave., Huntington, W. Va. [illegible] Va.)

Conference Lay Leaders — Thom[illegible] Clay, 584 Richmond Ave., Buffalo 22, [illegible] (Genesee); Robert L. Hammond, 145 [illegible] St., Attleboro, Mass. (New England So[illegible] Cranville Hooper, Cambridge, Md. (P[illegible] sula); Leo H. McKay, First National [illegible] Building, Sharon, Pa. (Erie); Hamm[illegible] Shipps, Delanco, N. J. (New Jersey); [illegible] W. Carl Walton, 32 Overlook Rd., [illegible] Orange, N. J. (Newark).

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'Hearing' On Social Action Council

CLAREMONT, Cal. — The General Co[illegible] of the Congregational Christian Chur[illegible] at its biennial meeting, conducted a "[illegible] ing" on its council for social action, w[illegible] has been criticized by some church mem[illegible] for "socialist" activity and attempts to [illegible] the church into "power politics."

The "power politics" charge was lev[illegible] against the council by a 16-member nati[illegible] laymen's committee formed recently in [illegible] neapolis to oppose Congregational polit[illegible] action. A group of Southern California [illegible] men earlier made the charge of "socialis[illegible]

The two actions led the executive com[illegible] tee of the General Council to appoin[illegible] special committee to review the social act[illegible] group's work. This committee was not [illegible] pared to make recommendations to the m[illegible] ing at which the proponents and oppone[illegible] of the council for social action aired th[illegible] views. Moderator of the hearing was Fra[illegible] lyn W. Pierce, a New York businessman.

Leading defender of the group was [illegible] chairman, Dean Liston Pope of Yale Div[illegible] ity School. Dean Pope explained that [illegible] council for social action was made up [illegible] people from all walks of life who operat[illegible] under a charter from the General Coun[illegible] He said that the group "is not Red, nor [illegible] cialist, nor does it adhere to any other [illegible] litical philosophy." Its intent, he insist[illegible] is Christian.

The Rev. Emerson Hangen of Long Bea[illegible] Cal., declared that "Social action was at t[illegible] heart of the Christian Gospel." He add[illegible] that "Congregationalism has had a soci[illegible] message since the days of the Pilgrim fat[illegible] ers." "The idea seems to be," he said, "th[illegible] no Congregational group, however well qua[illegible] ified, can speak for any other Congregatio[illegible] alists. There is a valid emphasis on the wor[illegible] of the individual personality. Howeve[illegible] there is no such thing as an isolated ind[illegible] vidual. We all have to respond to the s[illegible]

rder. The individual men and church-
ect society."

don Mikkelson of Minneapolis, a news-
man and deacon of a Minneapolis
h, also spoke in favor of the social ac-
group. "God grant," he said, "that we
spend our substance in witch-hunting.
re called by a tremendous challenge
an make Christ's will felt in the world."

s Ruth Isobel Seabury, missionary ed-
n secretary for the denomination,
d the council for its accomplishments.
g these she singled out for special
the council's aid to American Indians
migrant people, benefits derived from
d Nations seminars conducted under
irection of council personnel, and the
il's work with labor groups.

ong those speaking against the coun-
ere the Rev. Howard J. Conn of Minne-
s, Jan Erteszec of Los Angeles, and
ne E. Wilson of Hartford, Conn. "The
il for social action," Mr. Conn said,
ates the structure of Congregationalism.
man can speak for the Congregational
hes in the national government."

k Non-Segregated Church

AREMONT, Cal. — A resolution urging
achievement "at the earliest possible mo-
" of "a non-segregated church in a non-
gated society" was adopted by the Gen-
Council of the Congregational Chris-
Churches at its biennial meeting.

attain this aim, the resolution called
the following steps: (1) Creating, de-
ing, and strengthening churches in
where the population is predominant-
egro; (2) Working in areas of "racial
ition without capitulation to despair,
tituting instead the positive stand of a
mic church;" (3) Encouraging the
er of Congregational Christian church-
communities "where good churchman-
makes this expedient:" and (4) En-
aging churches to select their ministers,
tants, and staff members "on the basis
erit alone, and without regard for race."

ch a program, the resolution said, would
the world a "dramatic interpretation
he Christian message."

r Morality In Washington

EW YORK — Methodist Bishop G. Brom-
Oxnam said recently he will make the
e of "America's largest Protestant de-
ination" heard in Washington for peace,
ality and political righteousness. Bish-
Oxnam made the pledge at a dinner in
honor attended by more than 600 per-
. It was his farewell message to the
York Area Methodist constituency be-
leaving for the nation's capital, where
vill have charge of the Washington Area.
he bishop expressed hope of making "cre-
contributions" to Washington thought
life by reaffirming that "no nation can
long endure without a firm moral foundation." Referring to the need for greater political morality, Bishop Oxnam urged church laymen to engage in a "mission of transformation" by "penetrating" city and national adminstrations from within.

Bishop Oxnam recently was assigned by the Methodist Northeastern Jurisdictional Conference to serve the Washington Area. He replaces Bishop Charles Wesley Flint, who is retiring. The Conference, at its quadrennial meeting in Harrisburg, Pa., consecrated Dr. Frederick B. Newell as new bishop of the New York Area.

Ten Commandments For Ministers' Wives

LYNWOOD, Cal. — Ten commandments for ministers' wives were set up by Southern California Seventh-day Adventists at their annual outdoor camp meeting. Written by Conference President R. R. Bietz of Glendale, they are:

(1) Thou shalt have no other interests more important to thee than thy husband's

(2) Thou shalt not make unto thee any church clique or anything resembling it.

(3) Thou shalt not take thy husband's name in vain.

(4) Remember thy intimate family matters, to keep them secret.

(5) Honor thy husband by keeping thy place, that his years of ministry in the cause of God may be long.

(6) Thou shalt not gossip.

(7) Thou shalt not be a burden on others.

(8) Thou shalt not appear untidy.

(9) Thou shalt not covet a taste beyond thy husband's income.

(10) Thou shalt not covet thy lay sister's or fellow minister's house, furniture, car, or whatsoever thy sister may have.

Funds For Vatican Envoy

WASHINGTON, D. C. — The Senate appropriations committee struck from the State Department appropriations bill a House-approved "rider" denying funds for a diplomatic mission to the Vatican. Senator Pat McCarran (D., Nev.), chairman of the appropriations sub-committee which handles State Department funds, said the rider was removed because "religious controversy has no place in an appropriations bill."

The State Department bill carries no budget as such, for the Vatican mission, but includes funds for all foreign missions in a lump sum. However, in submitting budget justifications last January to the House Appropriations Committee, a spokesman for the Department listed a proposed expenditure of $70,000 for the establishment of a "small mission" at the Vatican with an ambassador and a staff of six.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, said in a recent statement that Protestant groups will fight any effort to appropriate funds for a Vatican mission. "Senator McCarran is correct when he deplores the injection of a religious issue into an appropriation measure," he said. "That is precisely the reason why no funds should be allowed for government alliances with church bodies."

In other actions, the Senate committee rejected efforts to restore a 32 per cent cut in State Department funds for information programs abroad and made an even deeper cut in funds for the Voice of America. A number of religious groups had urged expansion, rather than retrenchment, of these activities in the "war of ideas."

Court Upsets Adoption Law

BOSTON — A 1950 law making it mandatory that children be placed for adoption only with members of their parents' religious faith was, in effect, declared unconstitutional by the Massachusetts Supreme Court. The ruling was handed down by the full bench of the court, with only one member dissenting.

The tribunal's decision will permit Mr. and Mrs. Henry Gally, Jr., of Wellesley, a Protestant couple, to adopt a two-year-old girl whose parents were Roman Catholics. The child has been in their home since she was three weeks old.

In its opinion, the Supreme Court reversed a Norfolk Probate Court decision by Judge William J. Hickey, Jr. Judge Hickey ruled last year that to permit the adoption of the child by the Gallys would violate the 1950 amendment which provides that "the judge, when practicable, must give custody only to persons of the same religious faith as the child." Mr. and Mrs. Gally had petitioned the Probate Court at Dedham for authority to adopt Dana Lee Morgan Rocci and change her name to Christine Gally. It was stated in the petition that the child's mother, a Catholic, had assented to the adoption.

In passing the 1950 amendment to the adoption laws, the high court held, the legislature did not intend to "cast aside the familiar and other pertinent criteria which had so long been employed in determining questions of child custody."

"To deprive the child of security, a good home and educational opportunities," it said, "would be to assume a grave responsibility. . . . It would not be practicable in this instance to give custody only to persons of the same religious faith as the child."

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PERSONS

Bishop Marvin A. Franklin has been grieved in the death of his wife at Jackson, Mississippi. Mrs. Franklin had been ill for a short time. The funeral service was held on Thursday, July 3rd, at the Galloway Memorial Methodist Church in Jackson. Mrs. Franklin is survived by her husband and four children.

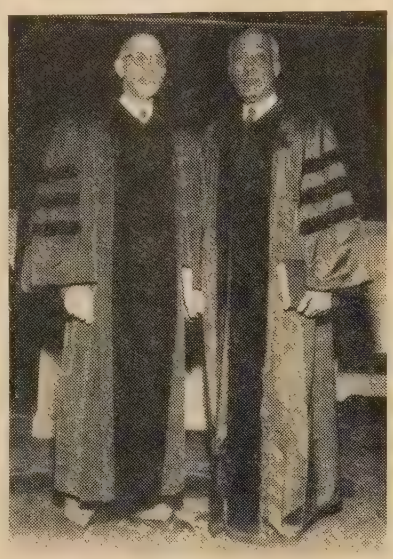
This year the Methodist Church in Houlton, Maine, is undertaking a serious campaign to reduce its building and repair fund debt. The campaign includes contributions in cash by members of the church, contributions from the church organizations, a "talent" plan, and a "God's Acre" plan. The "God's Acre" plan is perhaps the major feature. In this plan a section of land is farmed for the church by the members, and the proceeds given to the church funds.

Copley Methodist Church in Boston announces the following guest preachers for their summer program: the Rev. Fidel P. Galang of the Philippine Annual Conference, August 3rd; the Rev. Gilbert Y. Taverner, pastor of the Hyde Park (Mass.) Methodist Church, August 10th; Dr. G. Vaughn Shedd, general secretary of the Lord's Day League of New England, August 17; the Rev. Guy H. Wayne, pastor of the College Avenue Methodist Church, Somerville, Mass., August 24th; the Rev. Raymond A. Miller, pastor of the United Church in Norwood, Mass., August 31st; and the Rev. Maurice L. Bullock, treasurer of the New England Annual Conference, September 7th.

For the 17th summer, a number of Protestant churches in Newton, Mass. will worship together at union services. The services will be held during July in Central Congregational Church in Newtonville, and at the Unitarian Church in West Newton throughout August. Speaker at the July services is Dr. J. Edgar Park, former president of Wheaton College. August speakers include: Dr. Boynton Merrill of First Congregational Church, Columbus, Ohio, August 3rd; Dr. Winthrop S. Hudson, professor of history of Christianity at Colgate-Rochester Divinity School, August 10th; Dr. Herbert Hitchen, pastor of First Unitarian Congregational Society of Buffalo, New York, August 17th; Dr. John Haynes Holmes, minister emeritus of Community Church in New York City, August 24th; and the Rev. John Ogden Fisher of First Unitarian Society, Newton, Mass., August 31st.

Dr. James Shera Montgomery, retired chaplain of the United States House of Representatives, died at his home in Washington, D.C. on Monday, June 30th. He was 89 years old. Dr. Montgomery had served both Calvary and Metropolitan Methodist Churches in Washington from 1911 until his retirement in 1932. He had served as chaplain of the House from 1921 until 1950, when he was made chaplain emeritus and retired at full salary. Funeral services were conducted at Metropolitan Church, Washington, on Thursday, July 3rd.

Two New Bishops



Shown above are Bishops Edgar Love and Matthew W. Clair, Jr., recently elected by the Central Jurisdiction of The Methodist Church. Bishop Love will serve in the Baltimore (Md.) Area, and Bishop Clair in the St. Louis (Mo.) Area.

Duncan R. Campbell

J. Franklin Knotts

Duncan R. Campbell came to Massachusetts from Noel Shore, Hants' County, Nova Scotia, in 1898. He became a marked man because of his character.

Thomas Carlyle once remarked that it was his opinion that when men achieved conspicuous character and usefulness, the public ought to be made acquainted with the inward springs and relations of their character. We follow the practical sagacity of Carlyle in estimating Duncan R. Campbell's life.

When he was a child, his father died, and he remembered him dimly. His mother was a woman of pronounced character, founded on faith in God, and he remembered her with great love. She left an indelible mark on her son.

As a boy, he loved to read, especially poetry; and in later years he memorized much. Tennyson's "Crossing the Bar," and Sam Walter Foss' "Bring me men to match my mountains," and "Let me live in my house by the side of the road, and be a friend to man," are samples of his choices.

As the years came and went, he deplored the fact that he had not been able to pursue the larger opportunities of the schools. He belonged to that fortunate company of those who could succeed without diplomas.

Once, in answer to the question of how he had been able to enter business in a strange city, unknown and without money and influence, he answered, "I had my faithful and competent wife, my children, health, faith in God and in myself, and my age, a chest of tools — unafraid and willing to work."

The man who had asked the question replied, "There was a man in our nation who had no diploma from any school, but the time came when a New England poet called him the "First American."

Apart from founding and developing his own business, Duncan Campbell was a director of the Dorchester Savings Bank, a member of the Dorchester Board of Trade and of the Boston Chamber of Commerce. He was a great Mason, trusted with many large responsibilities and receiving many honors. He was an invaluable member of the Parkway Community Methodist Church, bestowing his gifts and talents without stint. He was the member of the Church in the New England Conference, and widely known among the ministers, responding often to their appeals for financial help in their work and speaking in their churches with natural eloquence and power. He sat in counsel with leading men in the Wesleyan Association, the Corporation of the New England Deaconess Association and other organizations.

As a Christian, he adorned the doctrine of God. He knew what money is for, was a tither, a faithful steward in the whole field of life, and planned to collect interest on his money in the next world. He was filled with profound reverence for the laws of God, he discovered them in creation, experience and in the Bible. Early in life, he discerned that it is a hazard to live without a church and in a world of hazards he held this to be one hazard men need not take.

He lived the simple life, and there was sublimity in its simplicity. One of the machinists in his shop, a Scotchman, on Duncan's 70th birthday wrote and read the following poem as a testimony to the convincing power of his life:

"When I am three score years an' ten
If it should ever be
My privilege to have that gift
Bestowed, my friend, on me,
I'd like to walk along your path;
Then I'd be unafraid,
For I would feel my step secure
In the footprints that you've made.
Yes, you have made them deep, my friend
Well knowing as you trod,
That those who dared to follow them
Would come a wee bit nearer God."

EVENTS

e following is the list of guest preachers uled to speak at the Morgan Memorial cast over Boston Station WVOM (1600) 0 a. m. for the last half of July.

4—Morgan Memorial Fresh Air Camps gram.

15—The Rev. Carl B. Johnson, Trinity thodist Church, San Diego, California.

16 — The Rev. Robert H. Barber, Trinian Congregational Church, Concord, ss.

17—Dr. Benjamin Gessner, dean, Baker iversity, Baldwin, Kansas.

8—The Rev. Leroy A. Lyon, First Methst Church, Dorchester.

21—Miss Vera Mitzell, superintendent of ace and Hope Mission.

22—The Rev. Arthur Hopkinson, First ethodist Church, Greenfield, Mass.

23—The Rev. Robert W. Carlson, First urch of the Nazarene, Lynn, Mass.

24 — Mrs. Zela Worley, parish worker, rgan Memorial Church of All Nations.

25—Mr. Clintice L. Cowan, director of ayground activities of Lucy Stone Home, orchester.

28—Morgan Memorial Fresh Air Camp ogram.

29—The Rev. Harry W. Birch, Union urch, Greenwood.

30—The Rev. Ralph Hjelm, Lutheran urch of the Redeemer, Woburn.

31—The Rev. Gilbert Y. Taverner, Hyde rk Methodist Church.

Sterling Camp Grounds

This summer marks the 100th anniversary of historic old Sterling Camp Grounds, Sterling Junction, Mass. The feature of this year's summer event schedule will be a centennial camp meeting program to be held July 20-27, beginning with the vesper service at 3:30 p. m., on Sunday, July 20th, with the Rev. Ernest R. Case, pastor of Immanuel Methodist Church, Waltham, preaching. Services will be held Sunday through Friday evenings, with the Rev. John Snook, Jr., of Winchester, preaching.

An anniversary concert will be presented Saturday evening, July 26th, featuring Justin Lawrie, tenor, who was a great favorite at Sterling camp meetings in former years. Sunday, July 27th, will be anniversary Sunday, with a special vesper service at 3:30 p. m., featuring Bishop John Wesley Lord as preacher, and Justin Lawrie as soloist. The Rev. and Mrs. C. Malcolm Keir will be in charge of the music for the entire week.

Thursday, July 24th, will be WSCS Day, with a special program at 2 p. m. The Rev. Donald E. Paige will be the speaker. The week's program will also afford a daily vacation school for the boys and girls of the camp grounds, under the direction of Mrs. Robert Mason. Special anniversary booklets are being prepared, and it is expected that many who have attended camp meetings in bygone years will want to renew former friendships by attendance at some of the events of this centennial camp meeting program.

Vesper services will be held on each of the remaining Sundays of July and August at 3:30 p. m. These services will be conducted by the following district pastors: The Rev. Frank W. Kimper, of Oakdale, July 6 and 13; the Rev. C. Malcolm Keir, of Milford, August 3, 10 and 17; the Rev. Francis C. Wilson, Epworth Church, Worcester, August 24 and 31. There will be special music at each of these services.

Picnic tables and rest rooms are available for those who desire to bring their lunch and enjoy a day at the camp grounds. "Sterling boosters" may send their special contributions to Miss Lena M. Cummings, 4 Fay Street, Westborough, Mass., or give them to Miss Betty Burnett, at the camp grounds. The Rev. Charles T. Allen, superintendent of the Worcester District, is in charge of the program.

50th Anniversary

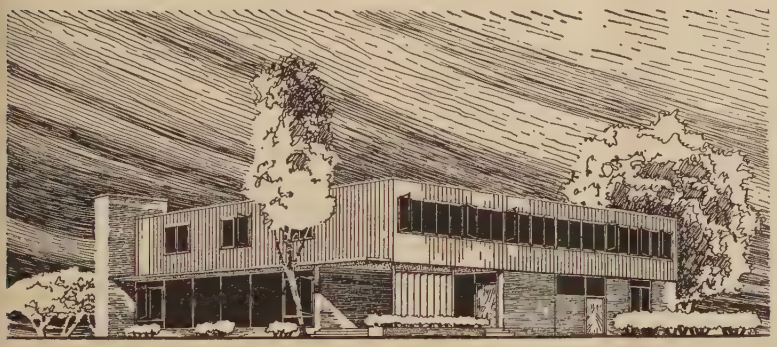
A fiftieth wedding anniversary celebration for Mr. and Mrs. Fred C. Moore of 35 Everett Avenue, Watertown, was highlighted by a family reunion of six children and twelve grandchildren from all parts of the country over July 4th, and will continue with an open house party at their Watertown home on Saturday, July 12th, 1952. Mr. Moore has been associated with the work of Morgan Memorial for nearly 54 years, and has been superintendent during the last ten years.

The open house celebration will bring together representatives of many social agencies from all parts of the state, and clergymen and friends. The actual 50th anniversary falls on July 10th.

Mr. and Mrs. Moore have six children. The eldest, Muriel, a graduate of Boston University, is married to Dr. Benjamin Gesner, dean of Baker University, Baldwin, Kansas. Edna, also a graduate of Boston University, is married to the Rev. Carl Johnson, minister at San Diego, California. Roland, a graduate of Harvard University, is a sociologist at Carnegie Institute of Technology, Pittsburg, Pennsylvania. Raymond, a graduate of Northeastern University, is a mechanical engineer at Reece Corporation, Waltham. Wendell, graduate of De Pauw University, Indiana, and Boston University, is superintendent of the Goodwill Industries at Omaha, Nebraska. Holden, a graduate of Pomona University, California, is a technician at Walter Pratt Company, Hartford. All the children worked their way through college.

New Wesley Foundation

Wilbur D. Grose



he Wesley House, a Methodist student er facing St. Paul Campus of the Uniity of Minnesota, is now under construc. The ground-breaking ceremony was March 30th, with Bishop Ralph S. Cushn, resident bishop of the St. Paul Area, he speaker. The cornerstone-laying cerenies took place on June 10th. It is hoped the new student center will be open use on October 1st.

he total cost of the Wesley House project be about $80,000. Wesley House will vide an attractive and convenient center mid-week religious activities. The house include lounge, prayer room, counseling n, recreation and dining room, rooms for lent residents, and a suite for the house mother. The Sunday program of the Wesley Foundation will continue to center in the St. Anthony Park Methodist Church, which is located about one mile from the campus.

The Rev. Wilbur D. Grose is director of Wesley Foundation, and Miss Margaret Barnhart is the associate director. Dr. W. C. Coffey, president emeritus of the University of Minnesota, is president of Wesley Foundation Board of Trustees. The office of the associate director will be in the Wesley House.

The Minnesota Methodist centennial is providing $48,000 toward the total cost of the student center. The balance is now being raised. Wesley Foundation members have recently earned and contributed $282.50 toward the furnishings for Wesley House.

On A Wide Circuit

W. W. Reid

No African Word for "Secular"

Educated young black men of the Union of South Africa are saying to one another these days, we are told: "The white man came with the gospel in the early days, and we accepted it without question. Then the brothers of the man who had brought the Bible came to our villages, and took away the land from the black man, and imposed many restrictions upon our freedom. It's about time for us to give the white man back his Bible and make him give us back our land."

And, my white brothers, that is not going to be an easy proposition to answer! Wrapped up in the answer there is probably involved the future peace — or the vast bursting asunder — of the white man's world; yes, the world that houses all races.

For the African (and indeed, for that matter, the Asiatic) makes none of those fine distinctions between the white man who endeavors to live and serve by Christian principles, and the white man, also nominally and strangely called "a Christian," who violates every principle of justice, and goodwill, and decency — or the "Christian" nation that does the same. As Emory Ross has pointed out, no African language has a word for "secular" — all things are sacred. The religion of the African — poor and lacking as it is in many ways — does see a unity in all of life; nothing is known, or done, or considered apart from some religious significance. There is no departmentalization of activities and principles into political, and social, and economic, and religious among Africans: all are subject to religious interpretation and control; and no African "in good standing" would act contrary to the pattern set by his religion for his tribe or race. His religion is the unifying force of the African's life; the white man's religion may, indeed, be divisive in his personal life, his community life.

Disillusionment comes to many thoughtful Africans when they view the narrow area of total life to which Christianity is often applied, Dr. Ross suggests. He adds: "To accept a religion with all the power, beauty, and promise held by Christianity, and then gradually to find that this gospel, as practised largely in the West, is expected to control only a part of life, and not to control, in practice, much that is called 'secular' — this is indeed disillusionment of great dimensions. One doubts that any other one split in spiritual and cultural concepts in the West is more serious in our relations with the Africa of today than is this western split between the 'spiritual' and what we have come to call 'secular.'"

If the Christian people of the world — especially of America and Europe — do not begin to make Christianity work and live in all of life's relationships, it is doubtful if the faith can finally win Africa. Perhaps the 1200 "separatist" groups in the Union of South Africa — young independent "isms" sliding back into animism, if you will — are the pattern of what may happen on that continent. Certainly the Malan government in South Africa, with its drastic program of segregation, and subjection, and disenfranchisement of the native people, is not helping clear the picture. Malan himself is a minister of the (white) Dutch Reformed Church of the Union. That powerful denomination is his principal support. Here are, church-blessed, the seeds of misunderstanding, hatred, race discrimination, injustice, land theft.

Someone has suggested that the black man is about to foreclose the mortgage to Africa and its wealth that he has given to the white man. And all because the white man has violated the promise of his professed religion.

"My Father's House"

(Continued from Page 4)

left to us — and to act unafraid no matter what was done to me; that the good Lord counted only the brave heart that tried to do right, and not the battles lost."

"Good. And now that we are here, where you are safe, and need not hang your head in the streets but can walk erect anywhere, will you forget what you learned so well there?" Shama looked very puzzled. "Well, is there nothing you are afraid to face, and have hidden from for fear it would hurt you, or you would lose by it?" Shama's eyes widened. "I have hidden from him — because I could not lie to him."

"And why lie? Why not tell him this is the house of your father, and it is open to him, since it is yours, as if it were again his own." Shama Yomtov then looked off into the distance, and it seemed to him as if gate after gate were opening up before him.

The next day Shama was on the regular meeting-corner at the appointed time. Perhaps Emile would not come. He had missed six days, himself, so perhaps Emile had given him up. But at the appointed time, Emile saw the graceful figure of his friend striding toward him.

Shama greeted him warmly. "Faithful friend," he said, "excuse my absence — believe me that I would have come if I could. Today is a very important day, because my father has invited you to dinner. You will come? Promise?"

Emile's eyes sparkled proudly. "Yes." So they walked together down the streets i house, every turn they took becoming and more silent. It seemed to Shama Emile already suspected. At last they on the very same spot as that other opposite the house. His heart poundi his breast, Shama pointed it out, as his had done before him. "There it is," he "my father's house." And he turne scared eyes to his friend, almost plea "You promised!"

Emile started and looked down pro proud of his friend's courage, proud o trust in him, proud of his own deep str and inner control. "What is the nee promises between friends?" he said, sm "Let's go." And they went into the together.

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Overrides McCarran Bill Veto

Washington, D. C. — The McCarran migration Bill was enacted into law by gress over President Truman's veto. bill had been strongly criticized by Pro ant, Roman Catholic, and Jewish relig bodies. In his veto message, Mr. Tru said that the discrimination against cer national groups in the measure, particul refugees from communism in Eastern ope, "repudiates our basic religious cepts."

In the Senate, the vote for overriding 57 to 26, and in the House, 278 to 113 change of two votes in the Senate or 18 the House would have sustained the v One provision long sought by relig groups is contained in the bill, that rep ing the Oriental Exclusion Act of 1924 assigning small immigration quotas to atic nations.

Expresses Concern Over 'Supreme Being' Clause In McCarran Act

Washington, D. C. — The McCarran will not bar the immigration and natur ization of conscientious objectors. In final amended form that was enacted i law over President Truman's veto, the b contained a naturalization oath that m religious pacifists can take, according to I A. Stauffer Curry, executive director of t National Service Board for Religious O jectors.

He expressed concern, however, over t addition to the bill in conference commit of a so-called "supreme being" clause. Th provides recognition only for pacifists w reach their convictions on the basis of r ligious training and belief.

The Act defines "religious training belief" as meaning "an individual's belie a relation to a supreme being, involvi duties superior to those arising from a human relation, but does not include a essentially political, sociological, or philo phical belief or a merely personal mora code."

think that the government treads on ous ground when it starts defining us belief' in law," Dr. Curry said, , "There are many who believe that olates the traditional principle of sep- of church and state in an uncon- nal manner."

new naturalization oath permits a to swear only to perform non-com- duty in the armed forces or only to n work of national importance under n direction. An applicant for citizen- nust convince a naturalization court sincerity of his views. As originally ed, the McCarran Act would have re- an oath most religious pacifists would been unable to take.

breaks And Backfires

Baxter Howes

drove back into the Kentucky Moun- ecently to the little community of Red where I lived when I was a small boy. v road had been built up around the f the mountain. From it, we looked on the old house and the creek and ottom land my father farmed. Nearby old road was the little frame building lled the Lodge Hall, where I had my ce cream cone and tried to eat the ice out of what I thought was cardboard somebody told me it was cake. The ows were gone, and it stood deserted the trees. But the little one-room l house across the road from it still red children of all ages. One small n overalls lay flat on his stomach on reek bank, motionless and absorbed in hing in the water.

ove the dusty gash on which we trav- around the hill was the old graveyard a steep hollow with a small branch ing down over the rocks, shadowed by pines. It was up this hollow I played ago, and it was up this hollow our hter climbed and disappeared this day ur visit to the old place. We waited v in the sun, enjoying the stillness of the and rethinking the past in terms of its ibution to the present, until she re- d at last with one wild flower in her . It was beautiful up the mountains, aid, with great beds of the flowers and vater and the rocks and the trees — you wanted to leave them!

ll, it's hard to know about values. We n an age when measurements are made range yard-sticks — money, regimented tion, artificialities. And we think we to expose our children to them all in that they may be able to find a place e world. A child's year is as mad a from one thing to another as is an 's nowadays. They become adept at izing, and chattering, and collecting y for this and that, all good prepara- for the organizing, chattering, and collecting they will do as social-minded adults. But there's a chance, you know, that these sophisticated young ones of ours need lonely hills, and wild waters, and the everlasting green of pine trees to feed their souls and rest their minds and bodies.

Last week we visited in the hills of southern Ohio. Great areas of park land have been opened to the public. To sit on a stone back under the brow of the huge caves, with water trickling through ferns and dripping down into a pool in front of you, to see the dark smoke of ancient Indian campfires on the ceiling far above you, to climb great stone cliffs and look off into the wilderness about you — all this is essential and necessary to our health, and we know it while we experience it, but we know no way to hold it and have it while keeping up with the mad race of progress and civilization. Our daughter stood in these hills of Ohio and said, "This is what I want — a cliff in my backyard!" We laughed and said that would have been the easiest thing in the world to have given her, but we discarded the cliffs for things we were afraid she might need more. I wonder. . . .

We worry about isolated peoples, and what we mean by "isolated" is simply "unorganized." They are still independent, under nobody's control or "protection." We say we must get roads into remote places to carry civilization and progress. What we mean is, we must get roads in to carry out whatever can be converted into coin. We deplore illiteracy and mean that some people cannot read man's hand-writing. The illiterate are invariably adept at reading nature, God's handwriting, the clouds, the winds, the earth. The literate have had thrust into their hands a flood of trash and vulgarity, cheap printing of cheap thought; they also, if they search for it, have a little rare beauty recorded and handed down to them in print; but they are the least likely to be able to read anything that isn't in print.

However, people are beginning to recognize that "peace of mind" and "peace of soul" are something besides books. But they are still confused and afraid. If men and women live back in the woods, go barefoot, and eat frugally, they are scorned as undesirables. But the minute a man gets a vacation of even a few days duration, he heads for the woods or the beach where he can live in a tent or a cabin, dress like an Islander or Indian, and cook over an open fire the fish he catches.

People are moving from the city to the country in hordes, but they still buy a little scrap of ground in a long row of scraps, preferably along a busy highway, and put up an expensive house whose picture windows look jealously into the windows of its neighbors. People flock to the wildness of the parks, but too many of them are so far removed from any relationship to nature that they are nothing but vandals. They scatter their beer bottles and candy papers and other evidences of civilization, and are so literate that they carve their initials all over the beech trees and rustic bridges and monuments.

Grandma Moses admitted that these were progressive times, but she added that she thought in the old days people felt "closer to God's intentions, closer to nature." Can we circle back and combine the best of the past and present, build a living Gate of Camelot on which are "new things and old co-twisted as if time were nothing?"

• • • • • •

"And Wit's End may be the end or the beginning. Often it is the end of man's contriving. And often it is the beginning of God's arriving."

* * * *

"Spires of the Spirit,"
by Frederick Brown Harris,
Abingdon Cokesbury, Nashville, Tenn.

• • • • • •

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Good Or Bad TV?

Nashville, Tenn. — Because of current interest in the field of television, the department of the Christian family, General Board of Education, has just published a six-page leaflet entitled "Good or Bad TV? — It's up to You." Churches will wish to purchase this and give it to parents, to help them evaluate television programs and work for better television in the local community.

This leaflet should have its place in literature racks in other public places as well as in the church. Although it was written for church parents, parent-teacher association groups, women's clubs and service groups in the community will find a helpful tool in the leaflet. Price, 20 cents a dozen, 80 cents a hundred. Order from the service department, Board of Education, Box 871, Nashville, Tenn.

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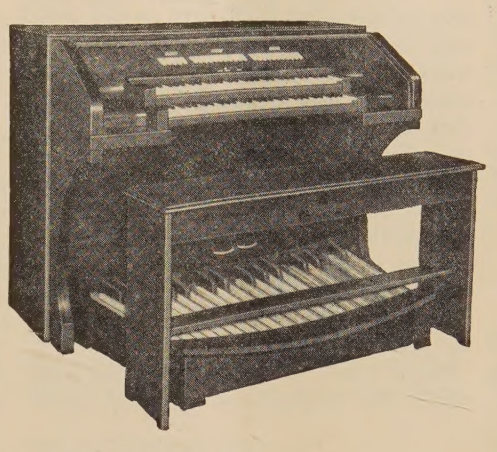

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Essex, Massachusetts

New Dormitory

A new boys' dormitory, a part of the Jefferson Park Fresh Air Home at Long Branch, N. J., was dedicated June 18th in ceremonies planned by the Rev. Nicola Notar, director and chaplain. Those participating in the rite included Dr. Jesse Engle, executive secretary of the division of education and cultivation of the Board of Missions; the Hon. Paul Kiernan, commissioner of parks and beaches, Long Branch, N. J.; Mr. Joseph Emmons, public health officer; Mr. R. Schuchart, executive secretary, YMCA; Mrs. John Vance Hewitt, president of the Woman's Auxiliary to the Fresh Air Home, and the Rev. E. E. Burkman, pastor of the Simpson Methodist Church, Long Branch, N. J.

The new one-story, cinder-block building, located on the spacious ocean-front grounds of the Fresh Air Home, will be used during the summer months to house boys from the East Harlem area of New York City. The dormitory is equipped with modern sanitary facilities and contains two large rooms, each adequately furnished to accommodate twelve boys.

Declaring the project to be a tribute to faith in God, Mr. Notar said there were no funds available for the construction of the dormitory, but "we believed God approved our plans and with this faith we started to build." Friends donated their labor, and the woman's auxiliary raised money and contributed material for the project.

For the past six years, an old dilapidated garage served as a dormitory for the boys. The new building has been appropriately named, "Faith Dormitory."

"Evangelistic Needs And Opportunities"

(Continued from Page 9)

We must not depend on the victories of the United Evangelistic Missions, but go on from victory to victory. He said we need idea which is too big for us and then helps us. He stated further that the supr blasphemy is "A man is hopeless." means that we do not believe in God. means that America is not hopeless.

One day last week I visited with a yo preacher from 10 a. m. to 4 p. m. The day we were at it again. We went to see hard ones. This young preacher had b working with them for two years. He lo them. He was concerned. We spent minutes with a man trying to help him start the Christian life. He refused our vitations. After leaving the home, I noti out of the corner of my eye this yo preacher was shedding some tears. He broken hearted. We did not talk about but I saw a preacher weep over the unc verted of his community. This was a less and a reproach to me. We need to be concerned that we are broken hearted, Jesus was on the first Palm Sunday.

1952

MMER PROGRAM

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anist and Director of Music.

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Four o'clock

6 — THE REV. C. RICHARD SHANOR
13 — THE REV. RICHARD B. SKOBE
20 — THE REV. GUY WAYNE, D.D.
27 — THE REV. L. K. LORD, TH.D.
UST 3 — THE REV. WILLIAM J. OGLE
UST 10 — THE REV. WILLIS P. MILLER
UST 17 — THE REV. HARRY B. HILL

NINETY-FOURTH

MP MEETING AND ASSEMBLY

Presiding

THE REV. ARCHIVER J. STRAIT

Song Leader

THE REV. ROBERT W. MEIKLE

SUNDAY, AUGUST 24

THE REV. ARCHIVER J. STRAIT
10:30 A. M.

THE REV. JOHN SNOOK, JR.
4:00 P. M.

THE REV. JOHN SNOOK, JR.
7:00 P. M.

PREACHING MISSION

by

THE REV. JAMES E. DOTY

onday through Friday Evenings

7:30 p. m.

WOMEN'S DAY

ursday, August 28 — 10:00 a. m.

[*Program to be announced*]

SUNDAY, AUGUST 31

THE REV. DANIEL H. HAWVER, D.D.
10:30 A. M.

HE REV. BERNARD C. CLAUSEN, D.D.
4:00 P. M.

HE REV. BERNARD C. CLAUSEN, D.D.
7:00 P. M.

estaurant on the Camp Ground
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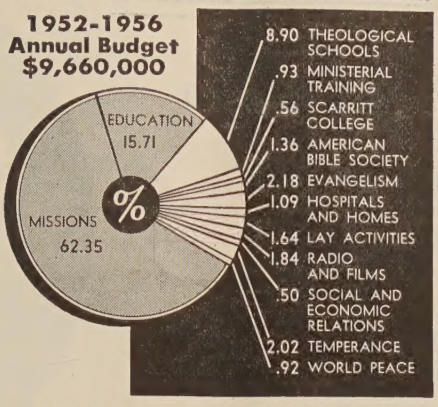

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Unknown Soldier Memorial

The Rev. Henry E. Helms, assistant superintendent of the Morgan Memorial in Boston, delivered a dedicatory address of tribute, and assisted in placing a wreath on the tomb of the Unknown Soldier, in a memorial service on July 4th at Arlington National Cemetery, Arlington, Virginia.

This service, sponsored by the 101 Goodwill Industries in America, recognized those who have created and maintained individual freedom within the framework of our Government. Chaplain W. Harold Snape (Lt. Commander U.S.N.S.), director of the Goodwill Industries of Washington, D.C., presided.

Mr. Helms is the son of the founder of the Goodwill Industries, which this year is celebrating its 50th year of service to the nation's handicapped.

Churches Have No Bells

WILMINGTON, Del. — Mayor James F. Hearn issued a proclamation designating the week of June 29-July 4 as Independence Week. The mayor called attention to the fact that "the 56 signers of the Declaration of Independence were moved to dedicate this nation to the conception of Freedom under God." He noted that "when the last name was affixed to the official document, a little boy signalled the first bell-ringing to thank God for liberty."

The bell-ringing idea fired the mayor's imagination. So much so that he was moved in his proclamation to urge "appropriate revival of the original spirit of Independence Day, with ringing once again of church bells for 10 minutes at noon on July 4." He also urged the preaching of sermons on the theme, "Freedom Under God."

A goodly number of the city's ministers were well disposed toward the sermon request. But the bell-ringing idea had them stumped. "We simply can't accommodate the mayor," said the Rev. Leslie E. Werner, pastor of Brandywine Methodist Church, "for the very good reason that we don't have a bell."

And the same predicament was voiced by other ministers. In a check-up here, it was found that of more than 150 churches in the city only three or four have traditional bells. A few others have chimes, but only a few. In the central city area, only one church has a bell, one has chimes, and one has a public address system which permits the playing of recorded chimes from the top of its tower.

Twin Area Calendar

(Boston and New York Areas)

July 6-12 — Second institute, Camp Aldersgate, North Scituate, R. I.

July 8-15 — W.S.C.S. School of Missions, Mt. Sequoyah, Fayetteville, Ark.

July 12-13 — Wesleyan Service Guild, Mt. Sequoyah, Fayetteville, Ark.

July 13-19 — First camp session, Camp Aldersgate.

July 20-26 — Second camp session, Camp Aldersgate.

July 20-27 — Centennial camp meeting, Sterling Camp Grounds, Sterling Junction, Mass.

July 21-25 — Maine Conference Pastors' School, Lake Narrows, Winthrop, Me.

July 27-August 2 — Third camp session, Camp Aldersgate.

July 27-August 3 — Summer assembly and Christian service institute, Willimantic, Conn.

July 27-August 3 — Jacksonville (Me.) camp meeting.

August 1 — Board of Evangelism of The Methodist Church meeting at 740 Rush Street, Chicago.

August 8-10 — Woman's Society weekend, Camp Aldersgate.

August 10-17 — Young adult retreat, Camp Aldersgate.

August 15-29 — Third World Conference on Faith and Order, Lund, Sweden.

Sept. 1-5 — Boston Area Pastors' Assembly, Geneva Point Camp, Lake Winnipesaukee, New Hampshire.

September 12-13 — Church school worker's conference, Camp Aldersgate.

September 20 — Annual laymen's rally, Camp Aldersgate.

Miscellaneous Advertisements

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